

INQVIRIES

Into the causes of our miseries, whence they issue forth upon us: And reasons wherefore they have born us down so low; And are like to carrie us yet lower.

The *Independents* and the way of worship, they stand-up for, is renderd clear of this grievous charge, That they hold forth the licentiousnesse of wicked consciences; Tolerations of all sorts of most detestable Schismes, Heresies, and Religions, or Idolatries Paganisme, Turfisme, Jewdeisme, &c. so opening a floodgate to let in this inundation of sins, and sorrows upon the Land.

This charge is drawn-up against the Independents, by three worthies, men, I think, of name, all (1) *D. P. P. W. Pryn* Esquire; But more fully and with more devouring words, if more can be, by *Dr. A. Stewart* in his last book, which, in reference to the Brethren, thousands in Israel, relisheth as does the Gall of Aspes, or Adders poyson under the tongue.

In fix Sections.

Whereof the first onely is here; A Just vindication of the way of worship very commonly misunderstood; very falsly interpreted; but very truly called *Independent*.

Most humbly devoted to the Honour of Almighty God; and King of Saints; presented to all the three Assemblies in all the three Kingdoms, in Parliament now, with hearts engaged upon the great matters of the Kingdom: but before and above all, to bear out a way of worship, holding forth to the world, a stableness to the Great God, full up to His Mind and Rule in His Scriptures: humbly presented to all the
and to all Christian people whose habitation is
earth, and conversation in Heaven.

Prov. 25. 18.

By *Hex. Woodman*

A man that beareth false witness against his neighbour, is a murderer of his soul, and a sharp arrow.

Job 42. 7.

My wrath is kindled against thee, and thy two friends, for ye have not spoken of Me the thing that was right.

Isa. 2. 23.

We unto them that take away the Righteousnesse of the Righteous from him.

Warranted by the God of Heaven, being ordered according to His Churches book on earth; and published for His Churches sake

1644

in the very close of this year 1644.





Section I.

VV Here the Reader is satisfied in point of Licencing books, Informed in the meaning of those words Dependent Independent: And the men so called, are cleared from the cavils of the froward; Mistakes of the ignorant; heavy charges of knowing men; with other grave matters worthy all mens sad and serious considerations.

Section II.

Some præcognita matters already known, and granted are premised; As that the evils of Sin and Punishment are from our selves; Punishments are merita, nearly so where Gods Hand is immediate, and Man passive; or mixta, where Gods Hand is and mans also; what God does, and Man does; Gods Hand has the prebeminence; Gods End and Mans Ends, how different? Gods End the Glory of His excellent Goodnesse, His Churches Glory also. Some things granted in point of Reformation, how active the Divell with his servants are in Reforming times, and have been alwayes, as at this day, &c.

Section III.

Enquiries touching Peace, what it is; how we improve the Peace we have. Who they be that petition for Peace, and of whom; whether not of those who would, but cannot give it: And of those, who if they could, will not give it while the world stands, being adversaries and enemies to their own peace; to the peace of God and good men; and true Religion of God, the worshipping of Him in spirit and truth. All this declared and confirmed by two most notable stories out of the Chronicles of God.

Section IIII.

Conclusions touching war, that it is an evill, an onely evill; that our war is no more unnaturall, than it is for fire to burn; nor a civill war, as when a Kingdome fights against it self; but sacred, when the kingdome of darknesse fights against the kingdome of light, as now it is.

Enquiries touching the Battels of the Lord, what they are; who fight these Battels; and what Souldiers they ought to be; how furnished; What hinders victory; what brings it as upon Eagles wings.

Section V.

Enquiries touching our keeping Covenant, and Fasting dayes; what we do, and what our Ministers should do before us.

Section VI.

Enquiries touching our evill Doctrines, and what may be the causes thereof; and whether the remedies used for the removing these Causes are soveraigne, having the stamp of God upon them, and warrant from His mouth.



Section 1.

REader, now that you have taken-up the book, Ile do my best, to close with thee at the first, as one, not a little ambitious of thy favour : and therefore can be content to cravethine eye and care both, thy best attention all along. Do not fear to afford me this favour ; I crave it for Gods sake; for His Causes sake; for His servants sake; for your sake ; the Lord knows, and not mine own ; Doubting not to speak all along, like a free man, and a true Subject ; and not as one abusing my liberty or my glory : But using it as a subject of the Lord Christ, to His glory, and the good of my Brother : Therefore I cannot doubt neither, That my words, I shall speak, can need an Apology : And yet, that my words may have a good relish upon your pallate, and a sweeter touch upon your care, I will preface a little touching some matters first.

1 Touching my licence here, I have no *Imprimatur*, no licence to speak. To which I could answer, Yes, that I have, for by the grace of God, *Truth*, and *Reason*, the old Licensers of old, have licenced my words all along. And truly my spirit could never go forth with any other way of licensing, or *midwifring* such births as are books into the world ; surely no better hand to officiate there, than what *Truth* and *Reason* affords me. And if so be our Conceptions and Births want either one or both, let the parent smart for his *he* ; and be fast locked in Bedlom till he recover his wits again : And if he be *Libellous*, as too many are, let his own place the pillory instruct him to better manners. But if he has blasphemed *God*, or the *King of Saints*, let him find neither friend nor enemy, but let him dye, if he has blasphemed his God. Gods Law this, and mans Law that, carried all along through a series of time, and never interrupted, nor reversed, or made null till it came thorough the Inquisition Court at Rome, whence we have our *Imprimatur*, Let this be printed. And then sure enough it served to promote the Doctrines, and practises of the Church there, which my soul abominates. It will be said here, That I go a crosse-way to an Ordinance of Parliament. Truly

that startles me not a little; the Lord knows, I look upon an Ordinance of Parliament as an Ordinance of God, not to be disputed, but obeyed. I kisse the hand of Authoritie, and am readie to be called forth *to its foot* therefrom to be made Active or Passive: yet I cannot conceive, that I have gone a *cross*-way to that Ordinance for licensing-books. I went, in obedience thereunto, craving a licence, though I think it my due, and ought to be given me: but could not obtain it. The truth is, If the Book bear *Independent* upon its *front*, and be thought to speak for that way (which God Himself will cleer and justifie before all the world) it is silenced before it speaks. And so is dealt more injuriously with, than have been the greatest offenders in the world: for they have had leave to speak for themselves in all ages of the world upwards to *as it is at this day*. It is replied, That writing for this way of Church Government does but hinder our course in the way of Reformation, making the Divisions greater, and the Rent wider. I answer; If I were perswaded so, I would rather put my hand in fire then unto paper. But I am perswaded in my heart clean otherwise, and by the grace of God shall be able to make it appear in the sequell all along. It is said agen: These are my thoughts; that this scribble will do no hurt, will not make the rent wider; my Judgement only. I answer, not mine only; I have asked advise about it, enquired seriously into the matter, and why should I be ashamed to say more: I have given up my judgement unto the Lord, and I have this answer from him, and assistance from his right hand, so guiding mine, That I shall, so I hope, and am confident, speak nothing which shall dishonour his holy, holy, holy, name; nor his cause, nor his people, the congregations of God. I have a sober confidence, that I have licence from Gods hand, and shall keep close to the word of his mouth, and therefore sith I could not have a licence from man, I can be carelesse of it.

That it may not be said, I am ashamed of my name, for indeed I am not, being it was a very good mans name (which yet I know cannot make the man the better) I have, for commanding reasons affixed my name; though very unwilling to appear so openly, as I was most willing to do with a Licenced. But the want of it can be no shame to me: some little blame rather to him, who would not give it me; having no time to enquire into the papers, as some (too superstitiously perhaps, but their superstition teacheth) were wont to do, to enquire into a paper, which lay as low as their foot, before they would put their foot upon it with neglect; lest the name of
their

their God, or something of God should be there. Certainly the Name of God is here; and I will not doubt to say again, I have His Licence to print it.

But the great stop was because this answering is like to cause answer upon answer. I answer. God knows that, and will turn all to good. I am a free man, and may take my liberty, not standing charged as servants do, not to *answer again*. And indeed I cannot conceive what they can answer, unlesse, as some did, who had spoke "roughly enough, and being modestly reprov'd for being so rough," answered, as roughly; that, sith their hand was in, they were resolved to put it forth again as roughly as ever. As pleaseth men let it be; but if I am honoured with any answer from a Doctor (for the other, that learned and excellent man, I hope his apprehensions are more digested now, and he has repented of them, that they were indeed subitan, but for) the Doctor, I hope he will learn at length to reprove his Brother modestly and meekly, and then I shall accept his reproof with all thankfulness; but if any roughness appear as it hath to others, which I must rather expect, his reproof will do me no good; I shall sleight it sure, putting it to some *privy shame*, or open reproof. And so much touching licencing books, and my want in that particular. And so I come to that my soul does more desire to give you satisfaction in according to the Scriptures of God; and to unfold your understanding. First touching the true sense and meaning of these words *Dependent* and *Independent*, as I find them legible and explained through the Doctrines and Conversations of those men amongst us, called by that name.

Briefly now, and as is best fitting this place. "*Dependent* is a leaning upon the Lord Christ, the onely Beloved of the soul; upon His hand for strength; upon His mouth for Direction. It is a setting up the Lord Christ as King; yea, it is the advancing of the Lord Christ in all His offices, King, Prophet, and Priest, to, in, and over His Church, the souls and spirits of men. It is a cleaving of the soul to Christ, a closing of the heart with Him, saying, Thou Lord art my *Righteousness*, and my *strength*; and my *wisdom*, and my *glory*, and my *crown of rejoicing*. This is to be Dependant, when our Lord Christ, who is All to the soul, has all its Dependence. And this is to give the Lord God His due, the glory of all His attributes, specially these two, the glory of His power, and of His wisdom: And to the Lord Christ King of Saints, His dues, the glory of all His offices, anointed of the Father King, Prophet, and Priest of His Church.

Church. And hence I issued my thoughts, and thus concluded, That the people (no matter whether many or few; poore or rich; learned or unlearned, Master or Disciple, that the people) we call *Independants* are the most Dependent persons in the world. This is the sum, I shall return to this again. Now to the other word.

2 *Independent*; What is that? He tell you what it is in the judgement of, (they say) as good a Logician as is in England, now he is here, He name him for honour sake, Doctor *Adam Steuart*, adding onely this, the Lord adde to His Logick, that *one thing necessary*, which one man calls *Baptized Reason*, He and we mean, *sanctified* by the Word and prayer in the Holy Ghost; and then he will be good in deeds; This man saies (A) That *Independent* is a proud and abominable word, proper to God Almighty: B It is granted so to be, as He confers the word, and in vulgar construction also, as we silly men understand it too; that to be *Independent*, is to be as an Island cut off from other Land; to live as men turned-in-upon themselves, regarding themselves, *bearing fruit to themselves*, (as an empty vine) to do as they list, speak as they please, to hold out and maintain what Doctrines agree best with flesh and blood; and to spread them abroad before Israel, and before the Sun, under the very look of the Magistrate; What has he to do with them? Be they Jews, or Gentiles; Turks, or Infidels; Atheists or Papists; be what they will be, as abominable as they are rendred to be, or as we can conceive them to be, why yet, it is their conscience so to be, and what hath the Magistrate to do there, or with them? So Dr. *Adam Steuart* forceth matters against these men; and forceth his conscience too, I verily think all along.

I should have been fuller here. But, Reader, if this be true in whole or in part; if these men, we call *Independents*, be such men in judgement and in practise, as they are suggested to be, then let the Civill Magistrate do with them, as K. *Hez.* with the *Altars* and *high places*, pluck them down; lay them even with the ground; leave them not while there is any one standing; And as with the brazen Serpent, that King dealt with, grinde their faces, beat them as small as the dust, and then hold them up to the winde, throw them into the River, as the best Christians were dealt with of old, that the enemy might take from them, as he could, all Hope of a better Resurrection, let, I say, the Magistrate do as much to these men, for so much King *Hezekiah* did to the fore-mentioned Idols; And it is full-up to the mind and heart of Dr. *A. Steuart*, and so it follows in his Logick;

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Nemini
fructuosa.
Hof. 10. 1.

Logick; and so he concludes against them seven times at least, *That these men are as contrary to the true Doctrine, Worship, and Discipline, as Altars and Idols were and now are.* He speake for these men, and though they neede not my Apology, yet I thinke my selfe charged so to doe; I have observed their conversations; I have heard their Doctrines almost these 16 yeares; I have read them, specially of late, with all diligence; these, I mean, touching Church-Government: I shall speake now in the Language of the three Tribes, as heartily as they did, being verily perswaded, so these men would speake to clear themselves in these matters so forced against them. *Joshua 22. ver. 22. The Lord God of gods, the Lord God of gods, Hee knoweth, and Israel be shall know, if it be in rebellion, or if in transgression against the Lord, (save us not this day;)* "That we have spoken or done ought to turne "from following the Lord; or if to offer to the Lord prayers of our own; "or to the people, the Church of God, Doctrines of our own, "Ordinances of our own, *let the Lord Himselfe require it:* And let him, "to whose hand, the Lord has committed the sword, consecrate the "same sword on us, to the cutting of us off from the earth. So these servants of the Lord can say.

And Reader, be not deceived with vain words, but be perswaded in thy heart, that these men so slandered, doe regard others as they stand charged by the word of God to regard them: They account thy soule, and mine more precious then is the whole world, and all the treasures there, (for these may be valued but the soule cannot) And knowing *the terror of the Lord*, they *perswade men to be reconciled.* They abominate those in Doctrines and practises, *al which turne away from following the Lord* *. They know the Command of the Lord is in as full force and vertue now, as ever it was, *let such practis-ers* (intisers rather) *be cut off, that their moutbes may be stoppt.* They admit not of any Toleration, neither that Jews nor Papists be tolerated in a Kingdome any further then as means may be used, whereby to enlarge the bounds of their Lord Christs Kingdome, To bring them under the *subjection of the Gospel*, so far to be tolerated, no farther; not as Jewes and Turkes are tolerated, for gaine of money; or as we tolerated Papists here, suffered them in the Land, & engaged our selves against all means for their conversion, that is abominable: But to suffer them amongst us with a pure aime to the gaining of soules, and a single eye to Gods Glory, this is tolerable sure, for it is according to the will of God, that the bounds of his Sonnes Kingdome should be enlarged, and all meanes used *wherby to convince the*

* Deut. 13.

the ganesayers, To Conquer the Rebellious; to make them obedient both in word and deede: And for this great conquest over the soules and spirits of men, the throwing down those Reasonings, the strongholds there, for this mighty worke, the sword of the Spirit, the word of God is appointed and consecrated for that very end by God himselfe, so I say; nay, so the Lord God sayes, and so say the Independents from his mouth.

A. But it is a proud and an abominable name, proper to God Almighty, sayes the Doctor.

B. Proper to him indeede, to him alone, and yet not improperly given to a peculiar people, a Royall Priesthood to be Independant upon man, Dependant upon the Lord Christ, leaning upon that beloved, the onely stay and staffe of His People.

A. The very name Independent renders them odious to all men, It overthrowes all kinde of government, takes away the rights and priviledges of Assemblies, Councels, Synods, takes from them their dues.

*B. Noe, These men give to men their dues all and every whit to the least scruple. They will raise men up to their proportioned heighth, no higher, for that were to doe unto men the greatest injury that could be imagined; to raise up men above the *Starres of God*, is to throw them downe even to the *sides of the pit*. To make men Lords over the consciences of men, is to render them abominable to God and good men; and as *Antichristians* every whit, as are Arch-Bishops and Bishops. They will give unto men the power which God allows them, They will raise men up to their proper pegg, as high as becometh the highest creatures upon earth, yet so as exalting ever more the *high God* their Creator, and the Lord Christ *King of Saints*. These men will *appeale* also to men in point of Counsell and power both, so far as they will consult with the Scriptures of God, with their *Rule and Iudge* there, both one: So Dependant they are even upon men. Independent in this sence only, not bottoming themselves, or their faith upon men: for that were to doe as a foolish builder who built his house upon the sands; nor stating their determinations touching Church Government after the mindes and pleasures of men, not as they say, and would have it; but as the Scriptures of God will have it, where they have their Rule.*

A. But who shall be judge of that rule?

B. A strange Question; The Spirit of God there, for as was said, He is the Rule and Iudge both. And this seemes to come up close to the

the good word of God which we read; *And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the flowers upon the grass, that tarrieth not for man, nor withereth for the sonnes of men.* And thus, Sir, I have given you as plain and briefe* a Commentary on these

two words, *Dependent* and *Independent* as possibly I could. And now if you will reckon me among the *Independents*, I shall account it no wrong, I shall not put it to the head of injuries. And (2) then account me in the number of such evill doers, and *Troublers*; that I doe helpe with them, to open a floud-gate, &c. for so they are suggested, to doe. Truly, (Sir) I must account this an honour: For so they persecuted (A lesser matter then this, in fight, is registred a persecution, when it was as this is, against the beloved childe and faithfull servant of the Lord, who walked after the Spirit, so they that were after the flesh persecuted) the first *Fathers*, *Patriarches*, *Prophets* and *Apostles*, all the Saints and Armies of Martyrs upward to, *as it is at this day*. Therefore as the saying is *verbera*, pursue your persecutions (you doe it I know out of ignorance) *sed audi*, beware and consider what you doe; and now harken while I shall endeavour to render you satisfied touching these two matters, especially the second.

It is more enlarged in my Answer to six Questions (24 will shrink up to so few) which wayt a licence, but have lost nothing by waiting so long.

(1) I am indeede an Independent in judgement, my soule goeth out with them in that way; with them, perswaded in my soule, that their ayme is wholly to the setting up the Lord Christ, Him in all His Offices, in and over the Church, in the soules, and spirits of men. And that their eye is single in all this, looking strait-on to the Glory of the high God, and salvation of soules.

(2) And that *Independencie* is no more, nor any more intended by it, then purely to take themselves and others off from their own bottomes, that all might be set upon the *Foundation* indeede, the Rock of Ages, the Lord Jesus Christ.

(3) And all this so as they give the Rulers of the people, their standing; firme, fast, and unshaken, like the *perpetuall hills and everlasting mountains*, A fast-standing, I say, while the world stands in their full power, force, and vertue; for no *Law* or *Ordinance* have they against this the Rulers standing, being the *Ordinance* of God appointed and decreed by Himselfe.

(4) For that way of worship, and Church-government my judgement stands for, I am verily perswaded it is the way of the *New Testament*; new if you will, but no more *Novell* than is that *Testament*.

(5) For their walking in that way, it is in such order, with such agreement, and complying of Spirits, such an eyeing and fixing upon the rule, what is decent and expedient, what serveth most aptly, tends most compendiously to promote the *edification*, the building-up of the Temple of Christ; That I have this perswasion, that they who have observed the way, and the brethrens walking in it, will speake of it in the Apostles words; *Joying and beholding your order, and your stedfastnesse of your faith in Christ,*

Col. 2.5.

Truly, Sir, my judgement is, for that way of Government, Gods way, I am verily perswaded; As, for mans way, Master or Discipline my judgement is not for it, further then as they walke in the way with a *right foote*; nor for their gathering of Churches further then as they doe it by the call of the word, so as man may not bee said to doe it, but God rather by the call of His Spirit and word of His truth. Nor is my Judgement for mens *scatterings* in the way, though there will be scatterings there; Let those scatterers be marked and rebuked *sharply*, for they should walke exactly; All about them in sight, cloathes, gesture; And all from without them in the eyes and eares of men, their words and actions, should be *uncall*, all, as we say, speaking forth *holinesse* to the Lord; grace and edification to the hearers and beholders. But yet if men walke as men *scattering* their wayes, yet these their *scatterings* must not cast a reproach upon the holinesse of Gods way, after which my soule goeth forth. And yet my foote, my standing I mean, is in the other way, whereof my thoughts have beene ever honourable as becommeth; So of my *Minister* also, one that feareth God above many; set over me in that way of Church Government, I reverence him heartily: I approve his care, and acknowledge his ayms and ends to be *holly just and good*; *The glory of God, The eternall good of soules.*

A. What, and yet your judgement for the other way? surely looke what way the judgement goes, your foote should goe; where your heart can fixe, there your standing should be.

B. Truly it may be a truth in what you say, but I am not resolved so: For, first, I stand not alone but together with a whole household with me, in severall relations to all these, as a Husband, a Father, a Master; And, truly, I dare not attribute so much to my judgement, or to a way, I think more excellent, as to sit loose from my Reverend Pastor: or remove my selfe and mine (for I cannot allow of a bragling family, the head going one way, and the other part another way, I said my selfe and mine) from under his care and

and charge, whom, I know the Lord has set to look, and set over me and mine.

2 I stand still in my spirit, resolved there, that, seeing by a good providence, two parties have so eagerly clasht together, and so charged themselves, and before their God, to find out the way of God, both of them I hope, with pure aynies, and a single eye, (I am at an agreement with my thoughts) That the good Lord will beat-forth and make plain his own way: so as, what lay too loose and scastering in the one way, shall be gathered-up and strengthened: and what might be too high, and rough in the other way, may be taken down and made more leuell, smooth and strait for us to walk in; I mean, and I am full of hope so it will be, That there will be, by the good hand of God upon His servants, notwithstanding their *charging* and *recharging*, a sweet compliaunce anon, an yeelding and bending each to others way, as neer as can be (keeping neer and close to the Word) and as is becoming Brethren, holding the *unity of the Spirit in the bond of peace*: I stand still in my spirit and full of hope, touching this matter, The meeting of both these wayes in one, the good and Holy way. Though truly, I cannot conceive where in the Independants can yeeld one foot, or one hoof of a foot (for they must be daintie if not imperious in Gods matters) except in point of *power*; An high point that, where and in whom it must be stated: state it where they will, (for I know they will state it as neer as possibly they can look, to the mind, and will of their God, in his Scriptures:) But I would not have that, which the Scripture calls the *keyes*, intrusted in our hands, common people. For truly what ever we think we know, yet is it a point of knowledge too high for us, to know how to use them. Yet I could speak much more in the commendations of us *Laymen*, then I can for the *Clergie-men*: for when we were at the worst, we were better then our teachers, not half so brutish as they; found some of us, when our Ministers were rotten most of them; found in the faith, when our Ministers were abominably hereticall, touching the Lords Day, his worship and service on that day. The Consideration whereof, if sad, and serious, and well laid to heart, may be of force sufficient, to make the best Clergie-men in the Land, to walk softly, sorrowing under the sence thereof after a *godly sort*: more of this hereafter. Now this one thing more, I professe heartily I can discerne nothing in this way of Church Governmen, which my vain heart (the Lord knows I am as far from judging anothers heart, as I am from knowing my own,

yet know that I can except against it, but that it is *the way of wisdom, too high for a fool*; and that is my foolish exception. I were injurious to set down that I see not; or to conceal that I see with all mine eyes, no thing but *Holiness* all along *this way*; such as stands diametrically cross to a mans *own way*; and therefore man stands so cross to it, I mean my self still, or this *self* where ever it is. It chargeth every man with his Brother, to be *his keeper*, Me, to *watch* over him; and him to watch over me. To *bear* each others burden; *supply* each others lack, that there be no lack to any member of the Body; An excellent *way* and must be taken, else the Body may swim now, and perhaps sink anon; It may be so bowed-down with pressing wants, that, though It lives at present, yet may it famish in the house next day, or starve in the streets next night, if this care be not taken, as sure enough it is not. But this care is taken, even over the Bodies, That there be no lack to them. The care over the soul exceeds, as that exceeds the Body. And so they stand charged in their care each over other: Oh this, and more there is, is an hard burden, this *self* will not bring our shoulders to it: And yet we owe, in point of bearing each the others burden, so much as this, to our enemies *Ox* or *Ass*, even his, *that hateth us*; how much more to the soul of our brother? But I say, we fly-off from this duty; we stand naturally cross centered to it, all our way; for indeed there is to my discerning, nothing, but God in the way, with *whom* the heart would not close; Whereas in the way we call *Presbyterian* [As it has been ordered; understand me so, for as it is *ordering*, It will be *Independent* sure; this being granted That a *strict Presbyterian* is a *True Independent*: And a *Rigid Presbyterian* is as high as was a Lord Bishop, and but a little below a *Pope*, In that way] there is much of man, to say no more, but too much of mans Institution, with which the heart can close but too well. And this confirmeth me, That the way we call *Independent* is the True way of Worship: Because it is so spiritual, so cross to mans way and *will-worship*, as they do find it to be, who walk in it with a *right foot*; And this was the very Argument, whereby *Luther* confirmed himself, and all his friends touching the prosecution of a great cause, the Truth and Prosperity of the same; *It is of God*, saies he, *and it shall prosper*: Why prosper? or how proves he that? for it exalts the *Lord*: and depressoeth man: It renders God All to His people; and mens devices, how specious soever, of small account, or nothing at all. And so much, Sir, to resolve you, which way my judgement goes; and yet why I keep my standing. I desire
now

Exod. 23.

45.

now heartily to give you satisfaction in the second place.

2 Touching that heavy charge against the *Independents*; That they open a flood-gate, &c. It is true, I read it here and there, under three and more mens hands; And if to accuse be enough, these 3. men, not to name the fourth, have done enough, To stir-up the Inhabitants of the Land, to come-out against these their Brethren, as we ought now, every mothers child, to come-out against grievous woules. Surely as these mens words are *hard*; so are their Deeds *un-godly* against their Brethren, the *Messengers of the Churches*, and the *glory of Christ*. They have set them forth as the Apostle saies, he and his companions in the Gospel, were set-out, the last, men exposed to the most open and extremest shame, and paine both, *as it were appointed to death*, by the teeth of the most Ravening Beasts; the last upon the Theater to be made a gazing-stock there-on to Angels and Men. So it is now, for they have set-forth their Brethren, the last, as the most execrable and accursed persons, and accordingly to be dealt-with; fit to be cast-out and more, but I say no more, but this said before. They have set them forth the last, *as it were appointed to Death*: And the way of *Independency*, they make the people beleieve, It is as a *gulf*, which receives all-I know not what to call that all, but they say, That all the filth or corruption of Manners and Doctrines emptieth it self-in thither, into that *gulf*, as into a Common-shoare. These are *hard* and Devouring words; and if so be their Deeds are not *un-godly*, yet they have done enough by their words to stir-up all the Inhabitants of the Land to put-forth a rough-hand against them, who have lived at peace by them, and spake good things for them, before their God, touching their everlasting peace. That I may not seem to render their words, *harder* then they are, and more *devouring*, we will hear what their tongues say in print (1) D. P. P. puts down six *secondary Causes* of our Plagues, the continuance of them; And the Independents he ranks them with the first of these six. The other [whom I need not name, being a man of such Renowne, and name, (and for high Desert I heartily acknowledge) that his name onely has rendered his *subitane Apprehensions*, in deed and truth such, to seem good and solid Reasons; and so to passe through the City, as having Truth and Reason in them: when as indeed and Truth, they have neither the one nor the other; but, as *subitane Apprehensions* use to be, the weakest and sleightest as ever came from so solid a man upon so weighty a businesse as is Church Government, yet they take with the people] This man of Name, seemes to make a

question, and resolved all the world That *Independencie* is a *Seminary* of *Schismes*: A *floud gate* to let in an *inundation*, &c. So the *Que-rist*.

The third person, Doctor *A Steward* renders the *Independents* as *abominable* and *pernicious* both to *Church* and *State*, as are *Altars* and *Orgon-pipes*; *Crosses*, and *Crucifixes*: *Papists*, and *Atheists*, yea *Sodomites* in *Israels Land*, as *odious* and *pernicious* as are these *accursed persons* and *Things*. There is the charge full-out, as *Ponderous* as man can render it, and it renders the *Brethren* as *odious* to the world as man can make them. I should tell you here, how they have drawn-up to this conclusion, I mean, from what *premisses* they have concluded, as we heard; But truly I finde a diversion in my thoughts, and I must follow them, though I digress a little, that so I may come to the *visions of God*.

I am verily perswaded, that these servants of the Lord, I meane these, who, or whereever they are, that walke in the way, *exactly*, *precisely*, as they ought to walke, (I have nothing to say unto others,) doe see these *visions* frequently now adayes, now that they heare such devouring words, and might feare, but that the feare of God over-rules in their hearts, the hand of violence put-forth against them, also, *ungodly deeds*; Now is the time for God to appear for them, and to say, *I am your God*: for so has been His manner in all *perilous times*, so to appear to and for His servants, as the *Churches Chronicles* doe tell us all along; but ile keepe to the *Scriptures* of God, and read backward there. *Saint Paul* heard *devouring words*, and felt *ungodly deedes*; his *Adversaries* thrust him into the prison, there he lay-fast, shut up, and in the darke, not a *Cranmy* open to let in Light; Then was Gods time to appear. Then expect the *visions of God*: And so it was; *And behold a great light*; The light of God shined-in upon him, and his fellow prisoner; Indeepe the Lord reserves the *greatest lights* for the darkest roomes, *Prisons* and *Dungeons*; The strongest *Consolations* for the weakest hearts, when they are fainting; The sweetest, the gooddest words, The Lord speakes alwayes to His people in their *wildernesse*. That hee does; and so wee will read on retrograde.

Saint Marke tells us a notable story, I doe not remember the Chapter, but the matter I remember very well; That the Lord Christ had made a man *every whit whole*; Hee threw-out the devil who did trouble the mans Body, I thinke, his soule too; for shure He dealt with the man, after his manner, like a *Tormentor*. The Lord
hath

hath set His poore servant free from his Adversary, that delights in *proud wrath*, And oh how faine would this servant, so delivered, have kept still with the Lord Christ; but his Lord suffered not; but bid him goe to his house; then to the Synagogue, give glory to God; but doe not say what I have done for thee. The mans heart was full, his tongue must needs utter it; he exalts and magnifies the Name of the Lord. The Scribes and Pharises could not endure it, so they excommunicated the poore man, they thrust him out of their Synagogues. Then was the Lords time, They had cast him-out, now the Lord receives him-in: He sayes unto His poore Cast-out (in effect) have men thrust out a rough-hand against thee? Thou shalt bee at no losse by that, *He take thee by the hand. Have they cast thee out of their Synagogue? thou shalt not be dismaid at that, but well apaid rather; He receive thee into my Bosome.* To run-back in my thoughts through all the Old Testament even to the beginning, then He fix my thoughts upon Jacob; He saw much trouble in his dayes; And Three of his dayes exceeded, and were very *perilous*; But which is most remarkeable; Those were the dayes, which his Lord God chose to appear unto him in. The first day, when hee was leaving his Countrey; and his fathers house; bidding farewell, to all his comforts and contentments there, a deere Father, and an indulgent mother; when he must depart from all those, and with a sad heart doubtlesse, *Then behold the vision of God*; then God appears, God in Christ, * then Jacob sees God, and heares Him speake good and comfortable words; *I will be with thee, Jacob; where thou art I will be; A Father to thee, and a Mother both, as loving and tender over thee, as thee was; He be thy stay, and staffe, bread shall be given thee, and thy water shall be sure; He be thy God, Jacob, He bee All: so as thou shalt say, having Me, thou hast enough, and enough, God and All.* Jacobs second *perilous* day was, when he saw Labans countenance changed towards Him, *not as before.* If the countenance is changed, the heart is changed sure; for the heart changeth first; and Jacob may expect *ungodly deedes*, doubtlesse it was a *perilous* day with him. But then God appeares to Jacob; it Was Gods time, and he sayes, *He be with thee*, And saying so much, He has said All. Jacobs third time, that was *perilous* indeede, it exceeded all comparison, for he was *distressed* on that day. Jacob is returning to His Countrey and he heares His brother Esau is comming to meete him (a poore weak man with his feeble folke) and *four hundred men with him.* Then Jacob was *greatly afraid and distressed*, sayes the Text: And then, on that very Day, the

* Gen 28.

Jacob sees a Ladder, heaven reaching down to earth, and earth reaching up to heaven, all meeting together in our Christ.
Gen. 31.

Gen. 32.

the day of *Jacobs trouble*, His Lord appeareth ; And not alone ; He has His Angels with Him ; *Gods Host* ; Nor is that all ; *Jacob* shall have a double guard now, that he is distressed, Two Hosts for *Esau's* one ; And an Infinite strength, above his brothers ; his strength is the strength of men ; *Jacob* has the strength of Angels ; the Host of God ; Nay Hosts of Angels, *Macbanjim*, two Hosts ; for then perils were doubled.

It is the Lords manner so to do, Blessed be his Name ; When the sound of Danger is lowdest in his servant eares ; and their eyes can behold nothing but troubles, and fears round about ; Then expect, ye servants of the Lord (ye that wait His Time, and attend His pleasure) then expect to see *visions*, and great *salvations* : the visions and salvations of God : so it has been from the beginning of the world ; and so it will be to the worlds end. And now I return where I break off, to that heavy-charge drawn-up against the Brethren. We must see whence they have concluded, from what premises, I mean, That their brethren must be *cut asunder*, so one concludes, *ense recidendum* : That they must be thrust-out of the Kingdome, as the most abominable, and the most accursed things ought to be ; so the Doctor concludes : from their own *premises* all along, which their own hearts suggested. But without their leaves, we will examine how their conclusion follows, from my *premises*, which I have taken from the Scriptures of God. And so I will recall the premises, and then the charge, these 3 men have drawn-up from the premises, which are summarily these. The servants of the Lord do Advance their Lord Jesus Christ, as sole Lord over His Church ; They depend upon Him ; He is their Righteousnesse, their Strength, their Counsellor in whom they glory. There is their great Dependance, Thereon they Rest, and are still ; Be men mad with rage ; and the earth never so unquiet, they are a *quiet habitation* still ; for They know whom they have Trusted : Where their great Dependance is, for all Church and State matters, even upon the Lord God Almighty. Dependent they are too upon men, though they put no great trust there : neither stay nor staffe, God knows, yet dependent upon man, for his advice, and counsell : And accountable for their actions unto men also, who shall, in the name of Christ, require an account of them, or of their repentance, and faith towards God. They will Appeal to men also, (that is the great question) so be they will Appeal to the Scriptures (thereunto is their great Appeal) to the Rule and Judge there. So Dependent these men are, whom we call (I would we had a fitter name,

name, sith it is so ill understood, and construed: but sure we have not a fitter name then) *Independants*, for herein they are content and desire rather to be accounted, and called by that name, because they have concluded from their Lords own mouth, and from the practise of His Disciples in the best times purely primitive, That every particular Congregation hath from Christ absolute power, to exercise of and in it selfe, every Ordinance of God. No *Dependencie* in Government, or direction in worship, from any other than from Christ their Lord and Law-giver, made unto His Church their *wisdome*, their *righteousnesse*, their Justification, and their Glory: (Sir) There are the premises, Now marke what these three men infer, how they draw-up rheir charge from hence. (1) *Ergo*, These Independents are the prime and chiefe causes of our plagues and miseries, sayes the first scribe. (2) *Ergo*, These Independents, are the *Seminary* of, &c. and open a flood-gate to all &c. saith the Lawyer this once, and I thinke never but this once, cleane besides the case, doubtlesse God has forgiven him, so have his good brethren too, (3) *Ergo*, Those Independents are as abominable, as were Altars, High-places, the Brazen serpent, when made an Idol; so abominable are these men, and to be dealt with by the Rulers hands, as those *Dunghill gods* were dealt withall, when they were throwne-out as an abomination, and accursed things; so these men should be dealt withall, sayes the Doctor, and so concludes. And yet has set downe no *premises* taken out of the Word of God, whence he concludes so, though by his conclusion he has rendred the brethren the most odious men and abominable, that are in the world, the causes of all the miseries and distractions here. Well, let him go on: so will I; and by the grace of Almighty God, I will contest against this *conclusion* with all the power God will be pleased to vouchsafe unto me: And though I shall conclude nothing, yet I shall make such *inquiries* into our miseries, the causes thereof, as that these *inquiries* onely shall serve to make a full discovery to all the world, touching those matters; and with the same labour I shall render the Independents and the *way* of worship (I have not called it their way or mans way,) as white from those blacks cast upon them, and the *way*, as is the cloath that hath gone through seven lavers; I shall have free leave for this sure, a licence I meane to *enquire* what may be the cause of our woes, and sighes, That every one may put it to question in his own heart; set-up the *Inquisition court* there, and so resolve the Question. But this is the subject matter of the *Third Section*.

Here Sir I have given forth the *premises*, touching the *Independents* and their *Doctrines*, as the good word of God gives them forth to me; and I have set down the *Conclusion*, which three men, one after another, as if all had one and the same Spirit, have drawn from *premises* of their own, deducible neither from *Scripture*, nor from *Reason*, no, nor from *sense* neither, unlesse their own, and that darkened with *prejudice* all along. Surely the man, that has so much *Logick*, should not have so done, (I suppose the other two, have as my selfe, and other men have, very little, or none, at all in comparison with him,) But he should not have so *concluded* against his brethren, That they are as *plagues* and *pests*, in Judah Land, even as were *Altars*, *High-places*, the vilest Idols there; And yet has set downe no *premises*, and so forth, as aforesaid. It is replied.

A That the two brethren plead for a *Toleration*; And that pleading carries more danger in it to Church and State, than does the pleading for the Service-Booke, Arch-Bishops, and Bishops, Altars, and Organs, Crosses and Crucifixes, that these may stand in their full force power and vertue. And from hence the Doctor has so concluded, against his Brethren, for the casting of them all forth.

B. I Answer and grant, That the two Brethren doe plead for a *Toleration*, not of all Religions sure, no, nor of any, which *withdraws* from God; surely no sober man can plead for such a Religion. They plead for a *Toleration* of that Religion or way of worship, which they are perswaded in their soules, drawes-neerest to God; And for *Toleration* of these men amongst us, who have ever lived peaceably with us, have spoken good things for us before the Throne of God, whose Doctrines have come-up fully to the good word of God, and their conversation also as becommeth the Gospel. Now God forbid, that any rough-hand should be put-forth against these men, Yea, God forgive our *hard words* and *unchristian thoughts* that way.

A. But surely, many, whom we call, and they call themselves, *Independent*, do think themselves *exempt from all Laws*, except that law, which *rules in their members*. And think, as the *Nimrods* and *Giants* of the world do think, themselves accountable for their Actions to none but God.

B. It were well, if they could bethink themselves seriously, That they are accountable to God: but so they do not think; But this I know, That many walk *disorderly*, loose from their God; the Gospel; and way of His worship. But if there be any, who understand *Independency* so, let them be as odious, and abominable in mans
eye,

eye, as the Giants and Nimrods of the world, (mightie hunters before the Lord) are in Gods eye : and let all men come out against them, as they should do against such mighty oppressors; To thrust them out of the Land. Now let us hear also what is commonly said.

A. That more have fallen off from that way, we call *Independent*, walking their own way, following their own fancies, than from the other way of Church Government. We know not how many have gone-out from us, unto them, been received there, and then have turned away from them again, unto abominable wayes of errors, not to be remembred here. I answer.

B. This may be, and yet the way good and Holy ; yea an Argument all this, of the goodnesse and Holinesse of the way, because so many have turned to it, and then quickly away from it. *They went out from us, but they were not of us*, saies the Apostle: And lightly come, lightly gone, saies the Proverbe. These entred upon the way without due consideration, upon very light motions; before they weighed and pondered their own way, or the way they were entring upon. And so they are like a ship without balas; or as a cloud without rain, carried about, &c. Here now, if my advice were worth acceptance, it should be this, to the Masters of the Assemblies; That they would be as daintie in their choice of Members, as *Paul* would have *Timothy* to be in *laying on his hand*, which we call *ordination*. Let it appear, that the *Word* and Spirit gathers members into a Church fellowship, and not the call of men : Which will appear, if enquiry be made first, whether they have *counted their cost*. That is a great inquiry. And whether *their fellowship is with the Father and the Son*; and are resolved to maintain the same fellowship in that Church-Communion, they are now entring upon, taking cure and charge one over another, as before said, such as is comely for a communion of Saints ? If they can in sincerity and truth of heart make clear answers thereunto, that they have no low Aymes; nor base ends moving them to come-over to the way: but onely the glory of God, and their more comfortable vvalking still searching the Scriptures, and vvalking humbly vvith their God : Surely if so, there will be no fear of *falling off*; but fully assured vve may be they vvill vvalk-on strait forward, and hold-on to the end. They are the light, inconsiderate, unfavourie, unballasted Christians; such as never count their cost, that are the fickle men; vvho vvould seeme to be some bodies vvhen indeed they are *Nothings*: and yet vvould be accounted *Independent men*, taken off from themselves, and the vvorld,

and from every bottome there; *founded* and rooted in Christ, vvholly Dependent upon Him, the *Rock of Ages*: And yet vvalk as vvithout God in the present World; as they have the men of the World for an example, quite loose from God and good-men. Oh! this is Abominable; and vvill be bitterneffe at the last. To shut-up this; They that are received into Church Communion should be men fearing God, and hating covetousnesse, who walk not after the flesh, but after the Spirit: Men, that can hear, and read, and sing, and pray, and all in the Spirit: Men that walk with God, filled with the Holy Ghost: And these will serve to make Church officers too. It vvill be said again.

A. But vvhy do I make so large exceptions against the Doctors book? I vvvas not provoked.

B. Not provoked! Indeed I vvvas, and so I think is every good man; To see such a — I cannot tell what to call it, *Charge* is too soft a vvord, drawn-up against the Brethren, upon the *front* of his book, and in the face of the World. Surely, if I had seen such — an *Indictment* against the Presbyterians, I should have said as much against it and as heartily. And I perswade my self, they do vvish, That the Doctors book, and such like, had never seen the Sun: or, coming abroad, had been dealt with, as their Authors would have their brethren done unto, *thrown into the fire to be purged there*. And truly if my book be so accounted of by any sober Christian, as a *troubler* of the Churches peace, let it go with its fellows, such *troublers*, and let me be thrust-out after ir. But the Dr. Himself does not account me a troubler, a flatterer he saies I am. I must reply to this first.

If I would flatter, and had skill that way, as truly I have none, but if I had, I would not flatter the Brethren, we call *Independents*; men *set forth* the last, as aforesaid; I would not flatter them; In the eye of the world, I say of the world, I am better than they, and better accounted of then they. But yet we will hear how the Dr. chargeth all those, that speak for the Independents or the way of Government, thus he saies, or to this purpose; That the men, who *treat* “on their side, do bespeak them, and the people with high strains “of Rhetorique and large *laudatives* concerning them: And for his “part, he has been a little too free that way, and he craves pardon, Let him have it, for his tongue in print may assure us, and all the world, that, if he hath given his Brethren their dues, which he oweth to every man, *sweet and fair language*, he will retract now, and do

do so no more, But to quit my self of that my soul abhors, base flatteries, giving that to men, which I know they deserve not, This I will say, and not crave pardon for my expression, The Lord God of gods, the Lord God of gods, He knows, That my heart and soul has gone-out with my words all along. I have not strained my conscience in any word I have spoken touching our Brethren, and their way; It is a beautifull way in my eye, and they have walked with a right-foot in that way, for ought I can discern, or can ken to the contrary. One or more of that side or way, may have spoken improperly enough, as the Dr. argueth their words, he heard from them in the pulpit. Very likely all that. Alas! Men may walk as men; And it is far from me to commend *mans way*: It is *Gods way* I contend for; man may speak also (it is not proper to say, he may, but he does) not alwayes as the *oracle of God*. He is a perfect man, saith S. James, and I beleeeve He knew none such in the world, that trips not in his tongue, and foot also, who was not an *offender in a word*, yes, and in deed too.

The Nations are but as a drop of the bucket, and the Isles as the small duk of the ballance, in comparison with the great God; How small and light a thint then is hee, we call man? Surely surely when we way him, we must give him his full allowance, for he is many graines too light: And yet I must not call him *Rac. 1*: a foole, a light and empty fellow; If I call my brother so, I am in *danger of a Councel*; the Synod may talke with me for it. and it is fit they should, I abominate jeering or scoffing, or any lightnes at all; If any for the Independent way are faulty therein, they are cleane out of the way of God, and good men; and far from the end they seeme to propose, the perswading with, and reducing their brother into the way of holinesse. And hee who is bitter, is far-out too. And now I feelee my selfe plucked by the eare. I have heard it argued against me more than once, *That I blame Mr. Ed.* bitter language, when mine is more bitter. Is it so? let me be blamed for that, and I aske him pardon too. But I protest now before the *Lord and his people*, That though I have beene accused, yet I was never shown the words. which might argue this bitternesse charged upon my Spirit; If such they are in any corner of my booke, which can bear such a construction, they slipt from me before I was aware, yet I will own them, if there they be, as my own, the fruit of my own Spirit, and reprove my selfe and my words more than another neede to doe; yea, and abominate such

Mat. 5. 12.
רִיקָן
Vacuus
inanis.

words also, all and every one, which have such an *Aspect* upon my brother, but I say again, and I say truly, I have not yet found any such word in my booke: but I can too easily over-looke my own words or actions, as an unfit Judge in such matters. Yet let me tell you what I ought to doe, and what I would doe, so I shall the better argue against my three brethren hereafter. That if I were to speake to Turker or Jewes; Atheists or Papists; the most untoward and roughest men in the world, yet I would render my words as *smooth as oyle*, and as *soft as Butter*, that the men I speake unto might know in their hearts, and be perswaded in their soules, that I have no war against them in my heart; no, but that I knowing the terrour of the Lord, doe seeke their peace, their soules peace; that I would perswade with them for their everlasting good: And by this means I would hope to make my words keene in the hearts of our Lords, and His Christs chiefe enemies; and if I had a word from the Lord, by the grace of God, that I would set-on with all my might, but with the spirit of meeknesse. We have an excellent patterne for this; To speake so to my Brother, as that my Brother may perceive that I would doe him good with all my Heart and all my soule: For so the high God, the great Lord of heaven and earth, Even so he speaketh to his poore servants; I will doe you good (sayes He) with *My whole heart and My whole soule*. Oh the goodnesse of God! His kindenesse to his creatures, so he treates with men! O! blessed be His name. Have these three servants of the Lord imitated their Master? I should not put it to Question, for past all Question they have done cleane contrary. What the good King said in the Anguish of his Spirit, the same these men have said in the tartnesse frowardnesse, eagernesse of their own *מר מר*, *bitternesse bitternesse*, *bitternesse* in their tongues, and that could not be but when there is more in the heart, abundance of bitternesse there; whence it is that their pens have beene dipped in vinigar and steeped as in gall: *bitternesse, bitternesse*, as if they intended not, as sure they did not, to informe their brethren, and recall them from error, if in any they are, but to inbitter their spirits, and give them a bill from their hands, in full assurance, that they will endeavour, without the grace of God, to discover and lay open their brethrens nakednesse to all the world, with *their whole heart, and with their whole soule*. Is this to imitate the Lord God Father of mercies, God of all Consolations? To put this out of question ile say this more; that there is not a man, on this side our narrow seas, whole

whose hand has appeared for the Presbyterian way of Church Government, not one man (except that excellent man Mr. Herle, it were a notable indignity offered unto him, not to except him) that has not bent the same hand against his brethren, making his words sharp as arrows shot-out against their very faces; I had almost said, and hearts too, so giving all the world to know (I speak my jealousy at least) that their *passions* are strong, but their cause is weak. But this I know; That we have not so learnt the Lord Christ; This is not after our Lords manner, nor after the Customes of the Churches of God. I have said vvhhat I have to say touching this filthy and putred matter, vvhich like a box of the vilest and impurest oymment, is suffered to run abroad through Church and State to fill the house there vvvith its filthy savour. Ile close this box vvvith this stopple, it may be of use to stop the mouth against *devouring words*; Such kind of vvritings or Reasonings, favouring so strong of flesh and blood, vvill never do the world good, to make them know they lie in evil; Nor the cause good, mightie Adversaries thereunto; nor the Church good, To make them know their sins, and confesse their errors; never do the State or Church good this *vway*, vvwhile the world stands, unlesse by *accident*, as the *Logicians* say (*ie*) by the wise disposing, and gracious ordering of an Almighty hand: so they shall do all good; But not *per se*, as vve say, not by their own naturall working, vvwhile the world stands. And when the vvorld must fall to peeces, and the *Things* there crumbled all to *nothings*; and the persons there must render an account of all they have said, and done, then these kind of writings will be *bitternesse*, *bitternesse*. Their Authors shall taste, if they repent not, of their own Gall, and wormwood, there, vvhich they themselves have put-in: and it shall be their drink, and portion for ever. Then the tongue, which was set-on fire of hell, and repented not, shall have Hell and fire long enough, as long as *eternitie* is long, for ever and ever.

It is a sad *period*, I will not put *Amen* to it: my soule deprecates, praies against this end. But Ile *pray in prayer*, if I could in prayer I would pray; Lord give the brethren all foure, (I might say fourescore, here, and there, and every where, give them *Lord*, repentance for all their hard words and ungodly deedes against the brethren, the faithfull servants of the Lord, *Amen*: make them Lord as all the Tribes shall be, *all one, as one stick in Thy hand*, to beate away the doggs and swine: All as one assembly of Saints, built-up as a *Ciey that is compacted*

compact together; or as a house founded upon the *Rock of Ages*, safe
 and sure for ever, notwithstanding the fierce windes, great rains, and
 water floods; for this Rock is our Rock: He will be our guide, even
 unto the death. 1 Pet. 3. 8, 9. Finally be ye all of one minde, having
 compassion one of another, be as brethren, be pitifull be cour-
 teous: Not rendring, evill for evill, or rayling for
 rayling: but contrarywise blessing,
 knowing that ye are there-
 unto called, that you
 should inherit
 a blessing.



F I N I S.





MERCVRIVS AVLICVS,
Communicating the Intelligence
and affaires of the Court, to the rest
of the KINGDOME.

The 45th Weeke, ending November 9th 1644.

SUNDAY. Novemb. 3.



T were endlesse to mention, the Rebels severall
Blaspemies begotten by their Covenant, some
whereof are so bold and horrible, that they seem
incredible, though confessed to be true by the
Blasphemers themselves. For instance, take one
o' the Lord Sayes Terants at Broughton, neere Banbury, who
upon M. Fines late bearing, complained in Prayer, that *all this
mischiefe was befallen them in Banbury for neglecting Gods Co-
venant* pressing it farther in these very words, *We know o Lord
that Abraham made a Covenant, and Moles made a Covenant,
and David made a Covenant, and our Saviour made a Covenant,
but thy Parliaments Covenant is the greatest of all Covenants.*
But who can passe the impudency of this desperate faction who
still presse this Oath under penalty of Plunder, Imprison-
ment or death (for Swanley at Milford Haven drowned i so
for refusing to take it) and yet never answered one sillable in
defence of it: For His Majestties good Subjects have published
to the world many excellent Treatises against this *Holy
League* (as the REVIEVV OF THE COVENANT, THE IN-
d d d d N I Q V I T Y,

NIQVITY OF THE COVENANT, THE ANTI-COVENANT, PERJURY WITH A WITNESSE, &c.) wherein is plainly shew'd what damnable Perjury and Blaspheemy they venture upon in this *Solemne League and Covenant*, but to this houre the Rebels have not made one word of Answer, nor ever gave us ought to satisfy our consciences, but a Declaration that their Assembly thought it fit to be taken, and a list of such *Members* of both Houses as had taken it already. Nay ther's a Pamphlet come this weeke from London, that hath the impudency to tell us, in Print, that among those Propositions which the Parliament is preparing, one must be to have his Majesty swear to the Covenant, and after see it confirm'd by act of Parliament so as 'tis wondred this Pamphleter is not instantly sent to Tyburne, for slandering his owne Masters with a thing so bold & shamelesse, that sure the very Scots Commissioners will not own it.

MONDAY. Novemb. 4.

But you'll thinke it impossible there should be worse in print then this, we shal therefore give you some words we have met with, and leave you to make your owne judgement upon them, The Pamphlet is the *Scottish Dove*, who in his Printed newes, (ending Novemb. 1.) hath these very words, *The King is gone with about 500 Horse to Bristol, Prince Maurice is fled to Wallingford, Prince Rupert came from Bristol towards Rathe, but the Earle of Essex will ere long erect a new Bridewell to set the ROYALL Wanderers to worke to earne their own bread— Printed according to Order—* And yet these Holy Rebels will take Oath upon Oath, that they are for *His Majesties Safety and Honour*. but what safety they meane, you see this wretched Pamphlet is ready to interpret.

Nor is it only such wofull Triffers as this *Scottish Pigeon*, but the Members themselves speake plainly to the world, what ample allowance they intend for his Majesty, as here one of their Deputies give's it under his hand in a warrant sent to *Dunstable* for that purpose.

By

NOVEMBER. 4. & 5. 1644.

1127

By Vertue of an Ordinance of Parliament, made the one & twentieth day of Septemb. last, 1643. These are in his Majesties name to require you to appeare before me at Dunstable, in the County of Bedford, upon Tuesday next, at eight of the clocke in the morning, at the sign of the Red-Lion there, then and there to pay to the use of his Majesty and Common-wealth, all & every such summe or sums of money as shall be due and payable or you, by vertue of any Grant or Lease from the Crowne, or of any Assignement, Warrant, or Deputation from any person or persons whereupon any Rents or Issues are due by you to his Majesty, the Queene or Prince. And you are also hereby required, to bring with you your last Acquittance for the payment of the said Rents, whereof you may not faile.

Dated from my house in
Old-street &c.

Your loving Friend
Phi. D. ^{arel}, Auditor.

TUESDAY, November, 5.

This Warrant is sufficient to quiet any whose estates are taken from them by Plunder or Sequestration, that they fear no worse (if halfe so ill) then his Sacred Majesty. And because these Rebels found they had prospered in siezing his Majesties Revenue they are even wild they cannot gaine his Person, which hath cost them so many Armies, and which made *Obediah Sedgewicke* complain openly in his Prayer before his Sermon, O Lord now thou seest we cannot fetch the King to London by outward force, suffer us therefore to pray him hither, But sure they have not tryed all their outward force, for there's a new Booke come abroad for them, with *Philip Skippons* approbation, and *Imprimatur* *Iohn Booker*, with this Title page, (*Engines invented to save much blood and money in these times of War*) compiled by *Edmond Felton*, who glories to the world hat his Brother was the man that did the fact at *Portsmouth*, 1628. and then you may guesse how well disposed *M. Felton* is to save blood. As for his dexterity in shooting a net out of Ordnance, wherewith to catch a Troope of horse, it is

d d d d 2

so

so serious and weighry a Designe, that we judge it unsafe to meddle with it.

This net had been excellent when the Conquerour went on *King-Catching* or to have cast over *Helmshy Castle* in *Yorkshire* when the Garrison sallied out, which it did to some purpose this day seven-night. For that Castle being besieged many months together, and having given the Rebels many a sound Remembrance, the Garrisons next to it seeing it doe so gallantly, resolved upon its reliefe; and accordingly some Horse from *Pomfract Castle*, *Skipton*, and *Knalesburgh* met at a Rendezvous, & went together towards *Helmshy*; the Rebels understanding these Horse marching towards them, were unwilling to sit it out, and therefore rose from before the Castle, but these horse made such discreet hast, that they came to *Helmshy* ere the Rebels had packt up, and then fell on so gallantly, that the Rebels instantly scattered, their Commanders (labouring in vaine to make the Souliers stand) were most of them taken Prisoners, the rest no sooner saw His Majesties Horse appeare, but ranne confusedly away, leaving all their Carriages behind, wherein were tenne barrells of powder, good store of Victualls, and very many Muskets which they brought into the Garrison, who quickly sallied out upon sight of reliefe; the siege being totally raised, his Majesties forces returned back to their severall Garrisons.

WEDNESDAY. *Novemb. 6.*

Nor had they better successe before *Crowland* in *Lincolneshire*, which place the Rebels besieged within two dayes after it was taken from them; but the hearty Royallists that took it, were resolved not to part with it againe, and therefore (being well seconded by the wet weather) beat off the Rebels on Thursday last, at which time they sallied out, and took one peece of Brasse Ordnance, two Barrells of powder, and 47 Officers and common Souldiers; the Rebels being forced to quit their siege, till next Summer give them more encouragement.

THURS.

THURSDAY. Novemb. 7.

But since they cannot obtaine Garrisons by Siedges, they have found other new wayes, as now appears by M. *Mitton* of *Wempe*; for on Sunday last was three weeks, Colonell Sir *William Vaughan* Governour of *Shrawarden Castle* in *Shropshire*, (seven miles from *Wempe*) was receiving the Sacrament with divers others at the Church neere the Castle, the Bread and Wine being consecrated, and Sir *William* with the rest upon their knees to receive the Communion, M. *Mitton* rushed into the Chancell, layd hold on the Colonell with the other Communicants, and told Sir *William* he should die unlesse instantly he delivered up the Castle: the Colonell answered that now it was not in his power (had he any such intention) to surrender the Castle; for his Deputy Governour was then Commander in Chiefe, whom Sir *William* said he knew was resolved to keep it; as for dying presently, he said, they could never find him better prepared for death; only he wished them to consider their own condition, for he had sent three parties out that morning who perhaps might come soon enough to revenge his blood: hereupon they emptyed the Colonels pockets, and set him on Horse-back behind one *Powell* a new Colonell, who smelt so extreemly of drink (for it was Sunday & they were to fight that morning) that the Colonell was not able to endure *Powells* breath, who would still be turning his head over his shoulder and breath forth his own fears into Sir *Williams* face, crying, *I doubt you have a knife; if you offer to stabbe me, I protest I'll shoot you* when (had the man beene sober) he might have seen Sir *Williams* Pockets emptyed before: but to satisfie M. *Powell* (or rather to stop his mouth) Sir *William* was faine to turne his pockets and sit behind M. *Powell* with his pockets so turned. In the meantime M. *Mitton* summon'd the Castle, which answered him with defiance, whereupon he commanded Sir *William Vaughan* to be unhorsed, threatened with his own hand to shoot him dead in the sight of the Castle, unlesse they would resigne it up. But the valiant Colonell seeing but

few about him (and most of those sufficiently in drinke) rushed with all his strength from him that held him, and ran towards the Castle, crying, *for the King, for the King, give fire, give fire, for the King*, who (being ready) shot so that the Rebels could not pursue; and although they shot after him, yet it pleased God they missed him, so as Sir William was instantly got into the Castle, where finding his Parties returned, sallied out againe, and killed foure Rebels, and took nine Prisoners, the Rebels carried away fourteen Prisoners from off their knees at the Communion, besides the Minister whom they wounded in divers places.

While M. *Milton* was busie about Sir William Vaughan, one of the Rebels men stept to the Communion Table, yet the Chance to his mouth after the Wine was consecrated, dranke all off, and then put the Cup in his pocket; But at his coming out of the Chancell doore, that very Rebel was shot dead by a Bullet from the Castle, which dasht his braines against the Church wall, and he was the onely Rebel that was kill'd by shot from the Castle, besides those foure whom Sir William kill'd in the Sally.

FRIDAY. Novemb. 8.

Had these Rebels gotten this Castle, their first worke had been to unchurch that Parish, for having wounded the Minister, stollen the Communion Plate, and carried away the Communicants Prisoners, they would next have nayled up the Church doores, according to that President they have received from London; particularly *Gray's-Inne* is now shut up, because (for sooth) Malignant Sermons were preacht, & Common Prayers read there, which Reformation we heare was wrought by the Earle of *Warwicks* family, who by means of his Lordships back doore were Spyes upon *Gray's-Inne*; & this was the old Conventicle doore, where so many good contrivances were hatcht for the timely procreation of *Posture of Defence*, *Publique Faith*, *Enemies to the State*, til his Lordship swell'd so big, as to heare himselfe titled by one of God Almightyes Attributes, as
his

his own Blasphemous Chaplaine used to cal him in his Sermon; for his Lordship thought none fitter to steer well abroad, then himselfe that had so mangled his own estate; it being the usuall course (who ever markes it) that those who have bin ill husbands at home, presently fall to reform the Common-wealth.

And just as this good family dealt with *Gray's Inne*, so the Lady *Wollaston* hath used the poor Curate at *High-Gate*, whom her Ladiship hath caus'd to be severely disposed of, because the poor man read *Common-prayer* according to his place. But we wonder this faction should dare to mention *Liberties* and *Laves*, when they punish and imprison such as reade the Church Liturgy; for the Book of Common-prayer is not only established by Act of Parliament. sinne and unrepeal'd, but to this day, the very Rebels have not voted any *Ordinance*, by pretence whereof the Clergy should forbear it: onely they made an *Order* two years since, which told us that the *Houses intended to reforme the Liturgy of the Church*, & there *Assembly* men have taken it into their shop, have it upon their anvill, and are vexing their blew heads (for some *Scots* sit there) what to do with it; but neither the Assembly nor their Masters have yet declared one word to stay the exercise of it. So that to ruine poor Clergy men for doing what they have subscribed and sworn to, what the *Laves of England* most strictly oblige them to, nay what some approving *Votes* this Parliament have call'd for, is a task fittest for that Rebellion, which betrayes more Tyranny, Nonfence, and contradiction, then any Rebellion ever in the World.

The Clergy thus imprisoned for doing their duty, we need not say what Creatures are thrust into their Pulpits: one of these *Levites* on Sunday last was Seavenight, was busie at his worke neate *Dunstable* in *Bedfordshire*, and (you'l thinke it strange) made a very short *Teaching*, because indeed the man was afraid; for some of his Majesties Horse were conceived thereabouts, but yet he told the people, *They must now all stand to it, and for his part he feared no Cavaliers, nor any that could but kill the body*, at which rate he held on halfe an houre, but as soone as he came downe from the Pulpit, he took his horse and rode

rode hastily away, so as his Auditors who came in the afternoon were totally disappointed. But hearing no Horſe were neare him, he returned againe to his flock & being asked, *why he was not ſo big as his word but fled away without taking leave when no Cavaliers were within ſixtene miles*, he lit up his eyes and ſaid very ſolemnly, *that it was the duty of every good Chriſtian to fly away twice, rather then to be taken once.*

SATURDAY, Novemb. 9.

And now we ſpeake of running away, we muſt not paſſe Mr. John Fiennes (ſonne to the Lord Say) who by his Fathers meanes is taken into conſideration by the Members, who this week made an Order, *That whereas a report was made unto them by the Committee of both Kingdoms for the preſent advancement of ſome monys for the payment of Colonnell Fiennes his Regiment of Horſe, who were in the late unhappy ſervice at Banbury, it ſhould be referred to the Committee at Haberdashers-Hall for advancing of a Fortnights pay for the ſaid Regiment, which is to be employed upon another deſign.* (it ſeems there is another race to be run) *with all expedition.* Her's ſome comfort for M. Fiennes, but this motion begat another Order, for *It was referred to a Committee to conſider of the miſcarriages of thoſe forces that were at the beſieging of Banbury to the end that Juſtice might be done upon ſuch as were deſective in their duty whether Commanders of Horſe or Foot. How? miſcarriages? deſective in their duty? Juſtice done upon them? Sure they meane M. Nathaniell Fiennes, or elſe M. John is M. Nathaniells Brother.* But although M. John Fiennes be among the *miſcarriages*, and was *deſective in his duty*, yet you ſee his Father will have him employed upon another deſign; if they meane *Baſing*, they muſt now think of ſome other deſign, for we ſhall tell them next week how that brave Garriſon hath bin eaſed of its beſiegers; yeſterday Coronet Bryan went with ſix horſe out of *Baſing*, to ſurpriſe their Horſe Sentinells which uſed to ſtand on that ſide next the Parke, and according to his intention ſeized the three Sentinells, which were inſtantly ſent prioners into the Houſe, but the Coronet with his ſix Horſe ſtayd in the Sentinells ſtead, till three other Rebels came to relieve their fellowes from duty, whom the Coronet alſo took and brought into *Baſing* houſe with their Horſes and Piſtols.

FINIS.



Numb. 62.

Mercurius Britannicus.

Communicating the affaires of great

BRITAIN E.

For the better Information of the People.



From Monday the 16. of Decemb. to Monday the 23. of Decemb. 1644.

DId not I tell you, that we should see *Aulicus* abroad again? Could it be imagined that they would cashier him, whose *Independence* is the maine pillar of their *Party*? I never thought it; only I supposed, there might be some *Tricks*, or designs, in silencing him for a while, to make a faire shew unto the world, during this time of *Treaty*: But we are all decieved; they at *Oxford* are so accustomed to *slander*; their *malice* is so *inveterate*; their *pleumes* swell so high, that they would break without *vent*, and therefore cannot comply so far, as to seeme *Ad-derate* for their own ends; Sure, it were more plausible to be civill at least, if not utterly silent, during the abode of their *Commissioners* here, and to use *language* futable to those *Termes*, whereupon (it is conceived) they were sent hither.

Aulicus abroad again.

What think ye my *Lords* and *Gentlemen Assemblants*? If ye have so much leisure as to read your *Aulicus*, ye much needs say it is a harsh *preparative* from *Oxford*, toward the *Salving* and *Twining* our differences, and distempers? No lesse then three *Aulicus*es to be vomited out at once? To forbear for a week or two, and then so much dirt to be shrowne in our faces, as soon as ever you are come among us? What may we think of this? So lately to acknowledge the *Parliament* of England assembled at *Westminster*, and yet suffer a base Pamphlet to come hither and call them *Rebells*? To bring a little *water* in on hand, and yet to suffer the pouring on of *oyle* by *modest*? Is this the way to quench the flame of the *Kingdom*? But it is likely you cannot help it: It may be there are other designs on foot than you are aware of; I dare say, my Lord *Georges* is

Slander re-
snewed, a bad
preparative to
Peace.Probable that
Digby writes
Aulicus again.

turned *Pamphlet* again, and then it is no wonder if the old *virulency* be revived, to *poysen* all our cordiall endeavours for *Peace*: His head-piece, and the rest in the *black Kalender of exemption* are not *Peace-proofs*, their interest must steere a contrary course: They can *unwist* all that is done here in a *Moment*, and keep us still in this *Labyrinth* of evils, for the securing of themselves; And therefore (my Lords) we never look to see *Peace* concluded, as long as they are so powerfull at *Court*: nor must it be expected, that I should spare those, who (to the dishonour of *His Majesty*, and your selves) send so many slanderous, and bitter *invectives*, against the *Parliament of England*. Now to *Aulicus*.

New Slander
against the
Covenant.

Nay, and lest they should want a *Subject*, whereon to frame a *slander*, the villanous *Pamphlet* runs back to Our *Covenant*, and sayes, It were endlesse to mention the severall blasphemies begotten by our *Covenant*. It were endlesse indeed to mention the severall base *Relations*, forged on Purpose to traduce the unsported excellency of that *Sacred League*; that *True-loves-knot*, whereby the two *Kingdomes* are so firmly united, in defence of their mutuall *Interests*, and the *Gospel*: And yet this *Pellow* runs on, with as full a *Careere* of despight and malice against it, as ever.

He tells us of one of the Lord *Sayes* Tenants at *Broughton* neare *Banbury*, who complained in Prayer, after the raising of the siege at *Banbury*, that all that mischeife was befallen them in *Banbury*, for neglecting *Gods Covenant*; And that you may take notice what this horrible blasphemy was, which *Aulicus* exclaines against with such open mouth; the man only said, *The Parliaments Covenant is the greatest of all Covenants*. Wherein now consists this extreame blasphemy? It seemes only, that the man highly esteemed of the *Covenant*, and therefore strained for an expression equall to that value which he set upon it. It is a *Covenant* of such high Concernment, that there can hardly be a greater; for what more noble *Object* of humane endeavour, than the Honour of *God*, and the advancement of his *Truth* in true *Religion*? which is the maine *Intentionall* end of the *Covenant*. And I cannot but think, that the onely reason why these mischeifes miseries and continue still upon us, is for our neglect, and *lukewarm* prosecution of the *Covenant*, I hope it is not so *stale*, as to be worne out of memory; you see the enemy forgets it not, though we do.

Breach of
Covenant, the
cause why our
miseries con-
tinue.

Another old
slander re-
vived.

He tells us of our pressing this *Oath*, under Penalty of *Plunder*, *Imprisonment*, or *Death*; and for an *Instance*, he is faine to run back as far also as *Milford Haven*, where he sayes, the Noble Captain *Swanley* drowned 150 for refusing to take it. This *Brazen slander* hath been answered over and over, at least half a yeare since; and yet see what a deep impression it hath

hath set upon them at *Oxford*, that they can by no means forget any misfortune of their deare Irish Brethren: Those were a pack of perfect *Robbers* shipped for England; on purpose to fight for the *Protestant Religion*; onely their Journey was shortened by *Captaine Swanley*, who sent them upon New Adventures in the wide Sea, to make part of Satisfaction for the blood shed of Ireland; which *Aulicum* falsely imputes to a refusal of the *Covenant*.

He tells us of *Treatises written against the Covenant* (as the REVIEW OF THE COVENANT, The INIQUITY OF THE COVENANT, The ANTI-COVENANT, PERIVRY WITH A WITNES, &c.) all which (he sayes) are yet unanswered. These *Oxford Pamphlets* were never thought worthy the least Reply being so full fraught with partial ground-lesse Cavills, that it appears plainly they were hammered in the *Jesuits Anvil*, as fit instruments to work men into an erroneous opinion of things in themselves unblamable, and cleare as the Noon day to all, whose *Opinions* are not dazled with the false lights of *Sophistry*. Alas, were things never so true and just, those grand engineers were never yet without store of *Factions*, ready at every turne, to employ their *Prostitute pens* in the service of the Devil by perverting the most excellent things of Truth and Piety. Look but into the *Bishops* reigne, and there you shall find *Hejlyn*, *Pocklymson*, and others contending against the *Sabbath* and thrusting the *Morality* of it quite out of the Church; and severall others writing against known Truths, both *Printed*, *practised*, and recived by most of the *Reformed Churches*. And as for the *Covenant*, it is so cleare in itself, that the meanest may quickly salvoupe the greatest Holes that they are able to pick in it.

He tells us of a *London Pamphlet*, which should say, that among those *Propositions* which the *Parliament* is preparing, one must be to have His Majesty sweare to the *Covenant*, and after see is confirmed by *Act of Parliament*; for which he wonders that the *Pamphlet* was not sent to *Tyburne*, in regard (he sayes) it was a bold and shamelesse flander to his own Masters. No Sirrah, it is no flander to those which you call his Masters; for they have avouched it since, and sent that also among the other *Propositions* to His Majesty: And if He please to entertaine them, then we shall have somewhat else than Heaven to witness, and other bare *Professions* of that kind, to trust unto: one taking of the *Covenant* is worth a hundred of thes, with all the *Imprecations* to boot.

In the next place he pulls the wings of the poor *Scottish Dove*, who Prints (he sayes) that the *Earl of Essex* is setting up a New *Bridwell* for *Royall wanderers*. Indeed, we have many *mysticall* meanings in some of our *Pamphlets*; *English* now and then beyond Sense, and since beyond understanding, so that every Reader Interprets according to his own phansy, and *Aulicum* takes liberty among the rest; and after all, tells the world that it was *Printed according to Order*: Thus the *Serpent* is wise and subtle, though the *Dove* be innocent.

He is much grieved, that *Warrants* should be sent abroad here, for the bringing in of the *Revenues* of the *King*, *Queen*, and *Prince*; and therefore prints one of those *Warrants*; and because the very words themselves are a sufficient vindication, I here reprint it:

By vertue of an Ordinance of Parliament, made the one and twentieth of Septemb. last. 1643. These are in His Majesties name to require you to appeare before me at Dunstable in the County of Bedford, upon Tuesday next, at eight of the Clocke in the morning, at the signe of the Red Lyon there, then and there to pay to the use of His Majesty and Common-wealth, all and every such Summe, or Summes of Money, as shall be due and payable from you, by vertue of any *Grants* or lease from the Crowne, or of any *Assignments*, *Warrants*, or *Deputation* from any Person,

Idle Treatises against the Covenant.

Things good and true, never want Adversaries.

His Majesties taking of the Covenant, the Subjects greatest Assurance.

Our Pamphlets often give *Aulicum* advantage.

A Warrant

Person or Persons, who have any *Rents or Issues* due by you to the said Office, the Queen, or Prince. And you are also hereby required, to bring with you your last Acquittance for the payment of the said *Rents*, wherof you may not fail.

Dated from my House in
Old-Street, &c.

Your loving Friend
Phi. Darel Auditor.

The end of
the Crown
Revenues is
the protection
of the King-
dom.

Can the *Revenues* of the *Crown* be better employed, than for the Safety of *His Majesty*, and the *Common-wealth*? It is not to be thought that *His Majesty* can stand in need of them: Those who have withdrawn him to their designs, are not so improvident as to want wherewithall to manage those *Affaires*: What are the *Indies* congealed? No more *Dribblers* from *Dunkirk*; nor close contributions from *Holland*: Will not the *Monks*, *Boyers*, *Nunnes*, nor any of the *Cloystered Rabble*, confide with *Queen Mary*? Will they not lend her one penny in the behalf of the *Protestant Religion*? Must the *Papist Army* pine now for want of *Pay* and *Plunder*? It is a shrewd signe, when they begin to think, and gape after the *Revenues* of the *Crown*, and curse in their hearts our *Convenience* of *Sequestration*.

Servent pray
ing here for
his Majesty.

He tells of Master *Obadiah Sedgwick's* desire of *praying* the *King* to *London*. It is the course which all the *Godly Divines* take here, who strive (if it were possible) to heave up *His Majesty* with their prayers unto heaven, and sollicite the *Throne of Grace* night and day, for his welfare, and prosperous *Return* unto his *Parliament*.

Felton.

He tells of a *Book* called (*Engines* invented to *save much blood, and money* in these times of *War*) compiled by one *Edward Felton*, who glories (he saith) that his brother was the man that did the *fact* at *Powsmouth*, 1628. Sirrah, though the *Fact* it self be not a thing to be gloried in, yet therein the groaning kingdom was somewhat beholding to his brother, in that it was eased of a most imperious, and intolerable *Private*. None can be ignorant, that it is the *Duke of Buckingham* we now speak of; one that abused all favours, to the dishonour of *His Prince*, and oppression of the *Kingdom*. As for this *Feltons Book*, which thou hast sitting at, I say no more but this: It must needs be honest, because sent abroad with *Major Skippons* approbation; and Ingenious, when *John Bookers Imprimatur* is in the *Title page*.

Helmshley and
Croyland.

He boasts infinitely of the brave *Sallies* out of *Helmshley Castle* in *Torkeshire*, and *Croyland* in *Lincolnsire*. Yes, they sallied so often, that they were utterly weary of it, and are resolved to do so no more. Sirrah, now we have once more the handling of the *Key of the Association*, we shall be provided against any more of your nimble *Packlocks*.

Colonel Mit-
ton.

He hath an idle story concerning *Colonel Mitton* Governour of *Wenme*, and *Sir William Vaughan* Governour of *Shrewarden Castle* in *Shropshire*; How that as this *Sir William* and others, were upon their knees receiving the *Sacrament*, *Colonel Mitton* rushed into the *Church*, and laid hold on him. This was a just Judgement upon the silly *Idolatrous Welch Knights*, who like some other of his *Country men*, is infected with a *Hoide-parch* of *Paganisme* and *Poperie*, they were (I warrant you) *Idolizing the Bread*, according to the *Tradition* of their *Fathers*.

The quality
of Welsh
Priests.

He says also, that the *Colonel* carried away *fourteen* of these *Communicants*, with their *Minister*. Like *Shepherd-like Sheep*, and the question might be, whether were most ignorant? Oh, those *Welsh Priests* are precious parcels of *Priety*, the only commendable Creatures for *Alt-brewing*; whose *Divinity* never reaches beyond *Itte-pats, Mals, Hops*, and spelling of *Hanities* against the next *Sunday*. We have enough of the same stamp here in *England* too, ye may know where they dwell by a *Bush*, and a *Signe-post* with a *Quart pot* at the end of it.

He

He tells of the shutting up of *Grayes-Inne Chappell*, becaus *Malignant Sermons* were preached, and *Common-prayer* read there; and that it was wrought by the Earle of *Warwick's* Family. Sirrah, the *Chappell* is open still, onely I must needs say, that *Malignant Sermons*, and *Common-prayer*, are expelled thence, and it is very likely, that such good work as this, was forwarded by the Earle of *Warwick's* Religious family. I sh^d go to take notice heretofore of *Grayes-Inne*, a place that has been as much polluted with *Common-prayer*, as ever the *Temple*, or *Clarks-well* was, or the other place so neare the *Hospital* in *Smithfield*, the *Malignants* great *Hall*, that is so much frequented: but now that the *New Directorie* is coming forth, it begins to creep very seasonably out of the *Suburbs*, as well as the *Cities*, and in time you will see this Copy of *Idolatri* as odious as the originall *Mass* book it self.

Grayes-Inne
Chappell.

Common-
prayer vanishing.

He tells of the Earle of *Warwick's* back doore neer *Grayes-Inne*, which he sayes, Was the old *Conventicle-doore*, where many good *Contrivances* were hatcht. Sirrah, take heed how you give occasion to speak of back-doors; I could tell you of many odde back doores, as the back doore whereby the Popes *Agents* (*Seigniore Con*, and *Pasquant*) were admitted into *William of Canterburries* Closet, and from thence let into his Majesties Counsels, and the back-doore which let some-body into the new house of *Basil* erected at *White-Hall*; and the rest of the back-doors at *Sommerses house*, & *Mistresse Pitts* up the water, and other places. But Sirrah, I shall henceforth make use of such blotted pieces of slander against that noble Lord, only to wipe the back doore instead of an Answer.

Earle of *Warwick* slandered.

Back-doors.

Now he falls to magnifying the *Common-prayer*, and tells us, that it is established by *Act of Parliament* firm, and unrevoked. What then? So was *Papery* heretofore, and the half-Reformation since; at what time the *Common-prayer* was erected out of the ruines of the *Romane Liturgie*, many grosse things being expunged, and more left behind not much better. Is it not good reason then, that in these times (which in despite of all their *profess*, must be confessed to be) of far greater *Light*, it should be banished from our Congregations? But *Aulicus* tells us that our Assembly know not what to do with it, and have not yet declared one word against it: No sirrah, what think ye of the new *Directorie* now ready to be published? Here I must needs congratulate the *Synod* in their unwearied endeavours, and desire them to hasten a settlement of *Church-discipline*, to satisfy the longing expectation of the *Kingdom*, and stop the mouths of the upbraiding *Adversarie*.

Common-prayer magnified.

New Directorie to be published.

He sayes, that displacing the *Malignant Clergie* is a *Task fittest for that Rebellion* which betraies more *Tyrannie*, *Nonfence*, and *contradiction*, then any *Rebellion* ever in the world. You know whom he means, when he objects *Rebellion*; and therefore I printed those lines, that you may see what exasperating stuf is sent from *Oxford*, as it were on purpose, in the very nick of a *Treaty*.

The height of base expressions against the Parliament.

And that you may see also how every *Pamphlet* is but a repetition of the same slanders, he continues still to work a *prejudice* (if it were possible) upon Mr. *John Pines*, and iterates the business of *Banburie* with as much impudence as ever: But as I have often told you, I am resolved to admire those only for excellent, whom I finde blotted in an *Autisme*; and it must needs be a great honour to that noble *Fantie*, to become rather than others, the object of hate and emulation at *Oxford*.

An honour to be branded by *Aulicus*.

He tells us of the *white being left upon for his Majestie to Denyington*, and sayes, that so but shame he speaks it, how we never offered in the least manner to obstruct his passage; and how that their *Souldiers* used all provisions possible to make us fight, but that we durst not stir. Do ye see Gentlemen, how *Aulicus* Jeers us for the business of *Denyington*: See how the enemy insults at our miscarriages; and proclaimes us all *Conards* for that

Scoffes at our miscarriages at *Denyington*.

unhappy negligence: Call up your former courage, and resolution, to revenge their proud affronts; and write your own vindication in Characters of Blood upon the heads of your enemies, the insulting enemies of God and your Religion.

He says that they at Westminster not only vote (for truth) things improbable, but such also as *dash into apparent Contradictions*. They at Westminster? Sirrah, *Rupers* says, they are the Parliament of England at Westminster; and how will *Aulicus* dare to say otherwise? This one acknowledgment will be the undoing of his Paper; For what Malignant will regard him, when he dares not continue the *Strains of Rebels* any longer? It cannot stand with His Majesty's honour to suffer it; unless the malice of some transport him into *State-Non-sense* again, and that they are resolved to *dash* into all *contradictions*, though never so notorious and apparent; which may very seasonably make them become a *Hissing*, and Scorne unto all *Christendom*. Sirrah, If I meete with the word *Rebels* any more, you shall here enough of *Clasping into Contradictions*.

Now he raises against us, and tel's the world of our Cruelty to Maimed Souldiers: And to confirme it, he prints an Order of Parliament, to this effect.

That the house being informed, that divers Persons, who pretend themselves to have been Souldiers for the Parliament, who were in 'eed Souldiers employ by the King, and wounded in his service, and by stealth since have come to the Citie, and beg in a bold manner, as if they were souldiers wounded in the service of the Parliament; that henceforth all Justices of Peace, Constables, and other Persons, should apprehend all such Souldiers as should be found begging, under pretence of being maimed in the service of the Parliament, and to commit them to Prison &c.

And then (says he) are not these Members compassionate Gentlemen, who reward their maimed Souldiers by starving them, and heale their wounds by sudden death, judging Souldiers not fit to live any longer, than they are able to fight? Did ever man read more Impudent stuffe? See how he labours (if it were possible) to disengage us, or, at least, to retard us in our earnest prosecution of the War. Alas, our Souldiers are wise enough to perceive his Aime in such Scandals, and more courageously resolute, then to be *bug-beard* by an *Aulicus*. All men know here with what a fatherly care, poor wounded, and maimed souldiers are cherished by the Parliament, and in such ample manner, that they need not to beg releefe of any: And have we not good reason then to suspect those for *Cavaliers* which lie begging about the streets, and to punish all such as we shall find, seeing our own are so well provided for? And I leave you to judge, whether this be not a reasonable and wise course, lest an prejudice should rest upon the Parliament, as if they were carelesse of maimed Souldiers.

But the more to set out our *cruditie*, he tel's of the rare good usage of *hurt souldiers* in the Kings quarters, where they are *weeklic* provided for; so that they need not desert them to come and beg here. O yes, they have excellent usage in the Kings Quarters, abundance of great Hospitals to receive them; for indeed they have made every Town and Village, Hospitals in a manner, being so well stored with maimed wretches; which if not quickly curable, then their braines are either beaten out with the Butt-end of a Caudle, or at the best, left languishing under the hands of some ignorant *Pulvisc*, plotting horseleech, that bears the name of a *Chirurgion*, the pupill of some Courtie midwife, that was never instructed beyond *Album Græcum*, *Cataplasme*, and other high termes of *Conjurasion*; whose very skill is a *torment* beyond wracking: And then their weekly provision comes in a main, as fast as ever it can be plundered; so that they may have *Cock-brush* by the belly, when they can catch it. Is not this rare comfort? Who would not go and fight, where they are so well provided for every way? Alas, the Parliament never use to make such provision for theirs; they allow nothing but warm lodging, good diet, the best *Chirurgions*, and Nurses to attend them; this is all the Cruelty and inhumanity, for which they are branded here by *Aulicus* with open mouth.

Intelligence.

Aulicus undone, because this is acknowledged to be the Parliament of England.

A slander concerning Maimed Souldiers. An Order of Parliament repeated to a false end.

Parliaments are for Maimed Souldiers.

Reason for the Order.

How the Kings Souldiers are provided for.

How the Parliaments Souldiers are provided for?

In my last, I told you of the *Oxford Lords* coming to Town: Upon *Tues. last (Dec. 17.)* they had audience before a *Committee of Lords and Commons*, in the *Painted Chamber*, where they delivered His Majesties Answer, thus:

Delivery of
His Majesties
Answer,

His Majesties Answer to the Propositions presented to him from the Lords and Commons assembled in the Parliament of *England at Westminster*, and the Commissioners of the Parliament of *Scotland now at London*, to be delivered to the Lords and Commons assembled in the Parliament of *England at Westminster*, and the Commissioners of the Parliament of *Scotland now at London*.

His Majesties
Answer.

His Majestie hath seriously considered your Propositions, and finds it very difficult in respect they import so great an alteration in government, both in Church and State, to return a particular and positive Answer, before a full debate, wherein those Propositions, and all the necessary explanations and reasons for assenting, dissenting, or qualifying, and all inconveniences, and mischiefs which may ensue, and cannot otherwise be so well foreseen, may be discuss'd and weigh'd. His Majestie therefore proposeth and desireth, as the best expedient for Peace. That you will appoint such a number of persons as you shall think fit, to treat with the like number of persons to be appointed by His Majestie upon the said Propositions, and such other things as shall be proposed by His Majestie for the preservation and defence of the Protestant Religion, the due regard to the ease of tender consciences (as His Majestie hath often offered it) the rights of the Crown, the Liberties and Properties of the Subject, and the priviledges of Parliament, and upon the whole matter to conclude a happy and blessed Peace.

Given at our Court at *Oxford* the thirteenth of *Decemr.* 1644.

On *Thursday* night, the Houses sate till eleven of the clocke in debate concerning a *Treaty*; and at length by Generall consent of both Houses, and the Commissioners of the Kingdome of *Scotland*, it was concluded for a *Treaty*: Which accordingly was signified to the *Duke and Earle*; but for the circumstances of *Time, place, and manner*; when, where, and how this *Treaty* should be agitated, the Houses intimated, that they would send by messengers of their owne.

A Treaty ro-
ted.

See now in how faire a way this late acknowledging of a *Parliament* doth lead us: And why could not this have beene done before? But what if all this prove but a faire shew? We may be jealous of snakes in

the

treachery a
gainst Lyn
and Redding.

Taunton.

Canterbury.

The grand
vote is to be
absolute.

Enemy re-
treating.
Col. Massey.

The Plotters
of the late
treacherous
designes.

the green grasse, when they begin to shew their heads abroad already; and mee thinke, I see the *Serpent Treachery* crawling in the breasts of some; for the remembrance of former passages of foule play cannot but revive our old-grounded *jealousie*, especially when they begin to be seconded with new: as appears by the *Intelligence* lately brought us of no lesse then two *Towns* at once (*Lynne* and *Redding*) to be betrayed into the hands of the *enemy*: which gives me cause to suspect, that if they mean't now to end the War by *Treating*, they would not be so industrious in such poore *by-ways*, in the very instant of a *Treaty*.

At length *Taunton* is releev'd; which will be a great strengthening to our *Westerne friends*, and (if this *Treaty* faile) a good *preparation* there for us against the *spring*.

The *Lords* have voted *Canterbury* guilty, so that (no doubt) the *Ordinance* will passe against him: And then, *The Grace of our Lords, &c.* the conclusion (I mean) of the *Common-prayer*, goe with him.

The *Ordinance* concerning the *Members* of both *Houses* yielding up their severall places, *Military* or *Civill*, is likely to passe without any exceptions at all: for upon debate (on *Tuesday Decemb. 17.*) it was voted in the *Negative*, by the *House of Commons*.

His Majesties *plunderers*, which were lately in *Buckingham, Northamptonshire*, and the parts about, are withdrawn *Westward* again.

Valiant Colonell *Massey* hath lately taken 120. horse, 100 Armes 55. prisoners, divers *Captains*, *Coronets*, and other *Officers*.

The principall *Plotter* of the designe against *Lyn*, was *George le Strange*, son to Sir *Hamond le Strange*: This strange way of his tells us he is of kin (at least in *Malignancy*) to *George, Giles, and John*, the *Knights* which take such *strange-ways* at *Oxford*; and the chiefe in that against *Plimouth*, are said to be nine of the *Committee*; And in that against *Redding* some of the *Aldermen* of the *Town*: That *Committee-man* should turne *faces about* is somewhat newes, but for many of the *Aldermen* in many places, *Malignancy* hath been as naturall to them, as milk to *Calves*.

Doubt. What may we thinke of the successe of this *Treaty*?

Satisfaction. When I consider, that His Majesty hath so freely acknowledged this to be the *Parliament of England*, contrary to that *maxime* of his former proceedings, and the drift of his evil *Councillors*; I conceive he would never have condescended so far upon the sudden, but that either he means really to settle a *Peace*, or else that they are acting some deep *designe*; for the better effecting whereof, they seem in the mean time, willing to end our differences by *Treating*: But untill we see farther, let us be charitable, and vigilant.

London Printed for R. W. 1644



MERCVRIVS AVLICVS,
Communicating the Intelligene &
affaires of the Court, to the rest
of the KINGDME.

The 46. Weeke, ending November 19. 1644.

SUNDAY. Novemb. 10



Here's a Case of Conscience hath much troubled the weaker sort of Breatheren, but 'tis now cleared by Father Foxley the Cittizens Military Teacher at St Sepulchers Church; who upon this Text (*And he mad Captaines over Hundreds and over Thousands*) debated the Question, whether a new Captaine when this War shall end ought to retayne that Title as long as he lives; & after many a foule face the old man gave this solution, That 100. Iewes were no more men then 100 Christians, and if he that commanded 100. Iewes was called a Captaine by the Kings of Israel, then he that commands 100 men in the service of the Parliament, ought to be called Captaine as long as he lives, Therefore Father Foxley bid them quickly end the work, renewing his former Motion of raising a new Cavalry of Twenty foure Thousand men, which might bring the King up to London speedily, certainly, silently; assuring them that this new Cavalry would sooner dispatch the businesse then at the Venetion, or Duath or French Ambassadors, for these Ambassadors (said Foxley) doe fiddle and faddle from King to Parliament, and againe from Parlia-

cccc

ment

ment to King to no purpose; After which he retreated to his Captaines over hundreds and Captaine over Thousande, and said, if a Captaine over 100 lives were called Captaine ever since King Davids time, which was many Thousand yeares, then the Parliament Captains may lawfully be called Captaines all the dayes of there lives, because no Captaine can live longer then from King Davids time to this day.

MONDAY. Novemb. 11.

This new Cavalry would have done them speciall service on Saturday last at *Newbury*, where they lorded it over that beloved Towne, His Majesties Forces being drawne towards *Oxford*, after they had so bruised the Rebbls Army the Twenty seaventh of *October* last. It much afflicted the Rebbls to behold *Dennington* Castle, which had beaten them so often, that now they would needs grinne at it againe (for that was all they were able to doe against it;) But His Majesty with his Army advancing toward them, they not only quit their station there, but fled with their Army over the passes, and left the way open for His Majesty to *Dennington*. Indeed they were pretty well Alarm'd over night by a party of His Majesties Horse, which fell upon a Quarter of theirs, and took a Coronet and 30 Horse. This done, His Majesty drew from *Dennington*, and went with His whole Army over those passes, into the very same field where the late battell was fought, the (Rebbls to their shame be it spoken) not offering in the least manner to obstruct the passage, but ran into *Newbury*, which ever since the last fight they had been fortifying. When His Majesties Army was over those passes, the Army drew up within halfe Musket shot of *Newbury*, in the very face of the Rebbls, using all provocations possible to make them fight, but they were lately too well instructed, and therefore would not stirre without their Barradoes; onely two Bodies of their Horse peeped forth, and were no sooner out, but were instantly beaten back into the Towne, His Majesties Horse pursuing them to the very mouth of their Canon. The Souldiers both Horse and Foot expressed exceeding great desire to fight, and the Rebbls as much the contrary as is imaginable, (for so it since appears.) The
Rebbls

NOVEMBER. 11. & 12. 1644.

Rebells not daring to stirre, and the Night approaching, His Majesties Army drew off gallantly, with Drums beating and Trumpets sounding, the Rebells having not heart to look upon His Majesties Reare, though the Army drew over in in-commodious passes in the face of them, and lay secure without the least Alarme in the open fields about *Dennington* all that night. Yesterday-Morning His Majesty drew up, on the heath the North side of *Dennington*, expecting the Rebells till past twelve of Clock (were ever Rebells thus wayted on !) but they not daring to advance, the Amy marched off in excellent Order, His Highnesse Prince RYSSBURY bringing up the Reare sent a Trumpeter to the Rebells (they know 'tis true) to tel them He was now drawing off, and if they pleased, to tak that notice for falling on His Reare ; but they were unwilling to trouble Him : but at last when the Army was marched a way, a party of the Rebells Horse came skulking after to find some straglers (if any had been left) but this party was no sooner discovered then fallen upon, some of them kill'd, others taken, and the rest run back, after which the Rebells never appear'd. See what a good beating can effect upon the worst of Rebells

TUESDAY. *Novemb. 12*

But 'tis not fit we should say they were beaten at *Newbury*; for the Members have set out a Relation of that fight [called forsooth *A letter sent to the Honourable William Lenthall Esquire Speaker of the House of Commons*, wherein is related the great Victory obtained by the Parliaments Army against the Kings Forces on Sunday Octob. 27.) which was openly red in their Lower House, and then Voted to be forth with Printed. And this Voted Relation first sayes, *that the fight was maintained with as much Bravery on their side, and Desperatenesse on the Kings side as hath been seen since the commencement of the warres.* 2. *That the Kings whole Army of Horse and Foot was drawne out into Speenfield (so as therewas none to oppose the Earle of Manchesters Forces at Shaw.)* 3. *That they gave the Cornish men no quarter.* 4. *That the Kings Cannon only kill'd two or three Horse but hurt not their Riders.* 5. *That they wanted presant and necessary food, and had eat nothing for two*

dayes before they fought (And yet with in ten lines confesses every Souldier had three daies provsion in his snapack) 9. *That above 200 of the Kings men were slaine and but 50 of theirs.* (excellently voted) 7. *That there were above 300 brought Prisoners to London* (your own Newbury Brethren confesse, that after you had plundered the County, you turne Man-stealers, and carried away their Servants to London.) 8. This Relation passeth over the Earle of *Manchesters* forces as if there had been no such man there (thought his Lordship had 500 Rebells lay dead within one acer of grnund.) 9. *That hey commanded many Carts and Horses from the Country to draw their new Traine:* yes your new Trine of wounded-men whereof there was plenty, that you are forc'd here to confesse your *Chirurgions* were extremely missed, so as you have brought those Chirurgions to a Councell of warse, for their absence in so great and sensible necessity. There are other fine particulars in that printed Narration, and we had not mentoned these, but it eeverence to those Worthies sitting now at *Westminster*, who not only Vote (for truth) things improbable and false, but such also as clash and enterfere into opparent contradiction. And had this brave Relation been drawn into Propositions, perhaps one or two particulars which are knowne & unquestioned, had crowded in among others to blemish all the rest. But now its so fardled up into one great faistie, that we cannot come at any single truth for spoyling the whole fiction.

WEDNESDAY. Novemb. 13.

As for those wounded men they speak of, it seems they are sufficiently furnished with such, though now they have found a speedy way to be rid of them; for these cruell Masters have so little sence what these poore maimed wretches sustaine in their service, that now they have Voted them incapable of other mens charity under pretence that the Kings maimed Souldiers do creep up to London, whereby such as relieve them may mistake one for the other. And therefore they Ordered on Friday last. *That the House being informed that diverse Persons who pretend themselves to have been Souldiers for the Parliaments, who were in id Souldiers employed by the King, and*
Wounded

wounded in His service, and by stealth since have come to the City and begge in a bold manner, as if they were Souldiers wounded in the service of the Parliament; that henceforth all Justices of Peace, Constables and other Persons, should apprehend all such Souldiers as should be found begging under pretence of being maimed in the service of the Parliament, and to commit them to Prison, &c. Are not these Members compassionate Gentlemen to their owne faction, who reward their maimed Souldiers by starving them, and heale their wounds by sudden death. The truth is, the number of the Rebells wounded men swells up so high, and their money sinks down so fast (except their private reserv'd heaps which none must touch) that they judge no Souldiers fit to live longer then they are able to fight. As for His Majesties hurt Souldiers, let any sober man think whether they'l desert the Kings Quarters where they are weekly provided for, to desire mercy of the Rebells, whose cruelty and inhumanity they have hitherto fought against, and where that are sure to be answered with a Rapier or a Pistoll.

THURSDAY. Novemb. 14.

And to evince this to the world (the Rebells bloody disposition as well to their owne creatures as His Majesties good Subjects) we have this day received a most pregnant instance from their friends at Newbury; whence we have it most certainly advertised, that the day after the last Newbury fight, when his Majesties Armeey was drawne off, the good Earle of Manchester went into M. Dolemans house in Shaw (near Newbury) where he found some wounded Souldiers: Colonell George Lest: (who so gallantly commanded those Guards the day before) left a note in the house, wherein he certified, that certaine hurt men (some whereof were His Majesties Souldiers, the rest were Prisoners whom the Colonell took in the late fight, which could not at present be removed from that place, without hazzard of the poore mens lives. Therefore he desired all Gentlemen, Officers and Souldiers whom it might concerne, to afford them protection and assistance as he had done, for as much as the poore men were unable to help themselves. But the Lord Kimbolton and his Rebells, no sooner entered that house, but most

barbarously they knockt those poor wretches braines out, not onely His Majesties Souldiers, but their owne men also (for the the bloody fit was now upon them) lifting up boards, breaking downe Wainscor, and pulling out the very barres of the windores, pretending that His Majesty was concealed in that house, else (said they) the Popish Malignants would never have fought so desperately to maintaine it, therefore they vowed to find Him (the poor mens blood being not yet dry upon their hands) else they would put the Maister of the House to death. In conclusion (ere they left that house) they did all mischief imaginable to the owner of it (M. Doleman) leaving him not so much as clothes to put on, nor any thing else either in or about his house.

Nor was their behaviour much better to their well-wishers thereabouts, for when that Faction out of their zeale brought them divers Carriages loaden with Provision, these gratefull Rebels took from them both their Horses and Cart in requitall of the curtesie; which is so notorious, that a London Pamphlet confesses tis true in these words, *Some Country people (saith he) were so bountifull, that they would needs carry in twenty Loads of Provisions, but in regard there was not enough to serve all some were displeased that they had no part, and therefore tooke away all the Horses that drew the Provisions, you may guesse what became of the Carts.* And to make their Accompt just, they took a faire survey of their deare society at Newbury, and for a Farewell, plundered the Towne most equally, leaving them to contemplate the Reward of Rebellion, which is, to be used worst by those for whose sakes they have been most seditious.

FRIDAY. November 15.

These barbarous perfidions ungratefull practices, must needs worke upon all that have the least sparke of ingenuity; among others it had speciaall influence on a hearty loyall Welchman; who being taken Prisoner heretofore by the Rebels, could find no possible meanes of escape, but by promising to take up armes for the Rebels; whereby he hoped to become an instrument of more publick benefit; As soon therefore as he perceiv'd 30 of His Majesties good Subjects imprisoned in Newbury, and the Rebels ready to quit the Towne, (himselfe at that time standing

(standing Sentinell before the Prison doore) he gave the Prisoners his lighted match and a horne full of gun-powder, bid them put it into the lock and blow open the doore; which was so well contrived and acted, that the Welchman and 30 other Souldiers are come all safe to His Majesties Army. Had the Rebels escaped thus, they would assuredly protest it to be a Miracle.

This Loyall Welchman did his worke more handsomely then Major *Pont* the *Scot*, who this week went about to steale a Troop of Horse (for such Thefts sometimes we heare of.) This *Pont* having intelligence, that Colonell *Sandys* was coming from *Worcester*, lay with his fellow Rebels neare *Evesham* to intercept him; the Colonell on Monday last marched to *Perthore* with his owne Troop and the Reformado Troop of *Worcestershire*, the rest of his Troop in the Villages neare *Perthore*; Hereupon the Rebels advanced from *Evesham* to a Village called *Piddle*, where Colonell *Sandys* had a Guard; the Rebels charged those Troopers at *Piddle*, who being overpowered retreated towards *Perthore* to give the Alarme to the Colonell; the Rebels in the mean while came over, and sent 60 Horse to pursue those who fled from *Piddle*, while their Major *Pont* drew up his body on *Pimlin* heath; the Alarme being received at *Perthore*, Colonell *Sandys* drew forth the Reformado Troop (consisting of 80 gallant *Worcester-shire* Gentlemen) and with those he made so gallant a charge upon the Rebels, that he quickly broke them; routed their whole Body (these were Gentlemen that charged) and had execution upon the Rebels as farre as he pleased, wherein he killed and took 62 of the Rebels, slew Major *Pont* himselfe [their Commander in chiefe] two Coronets and twenty more, took another Coronet which was *Ponts* sonne, who lost his Colours, as well as his fellows. for all the Rebels Colours were taken, and good store of their Armes gathered up, besides the Pillage of the field, and many Horses, all which the brave Gentlemen brought safe to *Worcester*, without the losse of any one man, and onely 4 hurt.

SATURDAY. *Novemb. 16.*

But now we must tell you (what we have wisht: and expected a full halfe yeare) & that is an expresse from *Basing Castle* that

that there is not one Rebell [Horse or Foot] within ten miles of *Basing*, but all forced thence by the blessing of God upon the Loyalty, Diligence. and Courage of the Lord *Marquise*, and the rest of that brave Garrison: On Saturday night last before the Rebells departure, Major *Roswell* went out of *Basing* with a party of Horse, and beat the Rebells foot from a work thrown upon the *Passe* at the *Deluc*, and possessed the Avenues to *Piat hill*; whereupon the Garrison instantly sent forth their *Grafiere*, who in four houres time returned with 18 beasts; and the Guards mean while from the *Barnes* bringing in six load of Corne in the sheafe. On Wednesday last, two Officers belonging to the Garrison who long had lyen Prisoners in *Farnham*, were exchanged for 7 of the Rebells Officeres, the Garrison taking care to fill their roomes againe, and within two houres after, fetch in one and killed two more: the Rebells Army now again hovering about the House afforded the Carrison sport, which every day killed or took some of their currous ones: seized two carts and a load of hay. But the Rebells wearied with lying almost halfe a yeare, having woru out their strength from betwixt two & 3000 to little above 600, fearing his Majesties Army [moving then about *Hungerford*] rayted their Leaguer on Wednesday last *Novemb. 13.* their Huts being fired, and some Troops of Horse left to secure their Reare, were fallen upon by that active courageous Coronet *Bryan*, who waited his opportunity so as he disordered the Rebells retreat; & next night that gallant Commander *Sir Henry Gage* not knowing the Rebells fled being sent by His Majesty with 1000 Horse and Dragoones brought ample supplies of Ammunition and Provisions, each Trooper in a bag bearing his part, with a skeane of Match swadled about his waist; besides other carriages, who staying three full dayes most plentifully victualled the Garrison with all manner of necessaries. One thing we cannot passe, that the Rebells of late are grown wonderfull superstitious of dayes and seasons; for as *M. John Piennes* was beaten from *Banbury* (*Osob. 25.*) the very same day it was taken from his Father two years before, so these Rebells were driven from *Basing* the 13. of *Novemb.* the very same day that *Sir William Waller* was so bangd thence this time twelve month.

FINIS,



THE
S P E E C H
OR
CONFESSION
OF

Sir Alexander Carew

BARONET: *A Member*

of the House of Commons

Who was beheaded on Tower-hill

on Munday Decemb. 23.

1644.

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THE
S P E C H

CONFESSIO

St. Alexander's



Printed for the British Museum
by the British Museum Press



The Speech or Confession

of Sir *Alexander Carew* Baronet,

who was beheaded on Tower-hill,

on Munday Decemb. 23. 1644.

ON Munday December 23. in the forenoone about 10. of the Clocke, Sir *Alexander Carew* was brought from the Tower, guarded by the Lieutenant thereof, and his Officers (assisted by two Companies of the Trained-Bands) unto a Scaffold erected on Tower-Hill for that purpose.

After he was come upon the Scaffold he spake to the Ministers that were with him, and one Minister desired him to speak somewhat to clear the Justice against him.

Ca. The greatest enemy against me under

the Sun can lay but the suspicion of the fact against me ; I desire not to spin out time, I desire to be at my period, I have besought God on my knees oftentimes that I might be dissolved, and God would never grant it me till now, and blessed be God for it.

Min. *We may not desire to goe out of the World, but upon a true foundation.*

Ca. God knowes his own, &c.

Licut. *When you went downe into Cornewell, these were your words, you bid me, God be with me, and hoped you should give a good account of your businesse.*

Ca. I'll lay no blame upon any other body, but take all to my selfe.

Min. *You say the onely true way to salvation is by Christ.*

Ca. I confesse it, and I confesse my wayes, that I am a sinfull creature to God, with all my heart, I acknowledge it before God and all you.

Min. *Thinke not that hee will straine your conscience.*

Ca. No, God forbid, but I'll doe that duty which I come here for, I thanke you all for your good admonitions, and it is not now to do,

do, for I have surveyed my selfe over and over againe, and with indignation for my finnes, and especially my Pride, and my stout heartednesse.

Min. It is stoutnesse that should trouble us all.

Ca. All that you can say to my charge is but intention, and no man knowes my intentions better then my selfe, and they shall die with my selfe, put me to what Tortures you please; Sir, this is cleare that vhen I came a shore at Plimouth, I asked them whether they would believe me what I said, they told me no, I am in that condition that whatsoever I say is not to be believed, and therefore I have leave to hold my peace.

Then being demanded, whom he would have stay with him on the Scaffold, he turned to his brethren, and said, These are my kindred, my ancestors were counted honest men.

The people calling, and desiring to see him, room was made for him to come to the front of the Scaffold, where he spake thus to the people:

Gentlemen, I hope you'l (in consideration of my weake hody) not expect that I should speake much to
you,

you, neither is it my part to discourt
 (nor my desire) of my owne actions,
 and to justifie my selfe, but I shall ra-
 ther confesse as the poore Publican
 did, *Lord be mercifull to me a sinner.* I de-
 sire your prayers to God for me, and
 I pray to God for you, that no one
 drop of my blood may be required at
 any mans hands. I forgive all the
 world, with as full and hearty desire
 as mortall man can, and I beseech God
 to forgive me mine. The God of Hea-
 ven and Earth, that seeth, heareth, and
 beholdeth, knowes that I lie not. I
 have desired with unfained desire and
 hearty affection to be dissolved and
 to be with Christ, knowing it shall be
 better for me, being assured thereby
 to be freed from the misery of sinne,
 and enter into a better life. It was the
 last words and writing of my grand-
 father,

father, and here of my father, the assurance of their eternall peace and happiness, after the dissolution of this body of theirs, in which they lived here on earth; it is mine likewise. I have no more to say, but I take my humble leave of you.

Then he desired the people to joyne with him in singing the 23 Psalm, which he tuned, and read himselfe to the people. The last words of the Psalm being ended, he added,

And God assisting me, seale my vow with my blood, and rather suffer wrong then doe it.

Then the Executioner spake to him desiring him to forgive him.

Ca. I forgive thee and thanke thee too with Heart unfained, and giving him money said, prethee leave my Clothes take my Head, and doe it handsomely else thou canst not speak Dutch, and say *wel goden.*

7 die 7 thanke God rich in Gods
favour.

Then bidding his friends God be with you he
spake to the Executioner.

Doest thou heare, when I say, Lord
though thou killest me yet will 7 put
my trust in thee, then doe thou cut
off my head, For it was the last words
that ever my Mother spoke when
shee died.

And when hee had said Lord into
thy hands 7 commend my spirit, hee
layd himselfe downe, with his Head
over the Blocke and speaking these
words, Lord though, &c. And
then the Executioner did his Of-
fice.

F 7 N 1 S.



Perfect Passages

OF Each Dayes Proceedings IN PARLIAMENT.

From Wednesday Decemb. 18. to Tuesday Decemb. 24. 1644.

A defeat given to the Enemy by the Northampton forces under Capt. Redman. wherein he took the Lord Saint Paul, two Knights, 13. Officers and Soldiers, and a great quantity of rich treasure. Knaresborough taken by the Lord Fairfax, and therein foure pieces of Ordnance, 400. Arms, 2000 l. in Money, and 1500 l. worth of Plate. A Garrison of the Enemies in Radnorshire in Wales stormed by Sir John Price. A great overthrow given to the Imperialists by the Swedes, where they took 1500. Prisoners, 15. horse and arms, with a list of those that were slain and taken. An Ordinance of Parliament for imposing an Oath, upon such as shall come from the Kings quarters, to live in the Parliament, upon breach whereof they are to suffer death without mercy.

WEDNESDAY. Decemb. 18.



Our Nown Enemies are not so dangerous as
bosome friends: of all quarrells, domestic
stick are most destructive. It was David
misery, that his enemies were those of
his own house: and our sweet Singers
are never in more danger, then when the
vipers that swarme upon the dunghills,
within the Lines of Communication,
play under the beames of sufferance and
good opinion. It was alwayes the tricks
of the most Malignant to present them
selves under the notion of peace-seekers.

When our Commissioners were at Oxford, the question was put
(not to them, but) amongst some Grandees of their own,

Quest. *Is there a partie in London considerable, that upon putting forward*

of a violent way of peace, will shew themselves for the King to surprize the City?

Resolved upon the Question by some, *Yea doubtlesse.*

But then it was answered, That it was not likely to be so; for then without doubt those of the City (were they cordiall) would shew it, either by coming to the King in their own persons, or by sending contributions of reasonable summes to him. I will not say that this Treaty is purposely to make triall of this experiment: but I put this Quære, Whether such as *Mason* the Sadler, and *Hall* the Printer of *Aulicus* at Oxford, be fit to be protected by the safe Conduct: and whether the well-affected Citizens had not need to be very active, and of publick spirits, seeing that (under pretence of peace) so many dangers daily threaten us, by the trecherous designs of the Enemy.

THURSDAY, Decemb. 19.

This day there came Newes, that the Swedes have had a very great victory over the Emperour; here followeth a copie of the Swedish Generalls own Letter.

The Copie of a Letter written by Lievtenant Generall *Esk*, a Lievtenant-Generall of the Swedes.

SIR,

When the enemy perceived how we were tyred by a speedy march towards this City, Generall *Gallas* found it good that his Cavalrie, of between 3 and 4000 strong, should passe over the bridge at *Magdeburg* the first of December next, stile in the night, and march upwards towards the *Gloyster-lets* which lies within two Leagues of *Zerles*, and so on towards *Wittenberg*, to expect their Generall *Hayfeld* with a fresh succour. Now when our Generall *Totenson* had newes hereof, he followed them Decemb. 2. with speed towards the said *Gloyster*, and the way towards *Zerles*, thinking to meet with the enemy by the way towards *Wittenberg*, but he was gone already towards *Guttenberg*; however our Generall followed after them towards *Recalskar*, and the 3rd of December early in the morning lighted on *Camus Brooy*, and Lievtenant Generall *Enkenfort*, but the passage being somewhat troublesome, the work was somewhat hindered. At last, by Gods assistance, we had the better, and put the Enemy (with small losse) to flight, and pursued them within a mile of *Kattenbeck* and *Lukaw*: we took divers standards and many prisoners, all their names not yet being known, onely these we know, Lievtenant-Generall *Enkenfort*,

Decemb. 19, & 20. 1644.

95

Enkenfort, Col. Tobak, Lieutenant Col. Toab, Lieutenant Col. of the Hannamish Regiment, together with many Serjeant Majors, and other Officers. His Excellency would further have pursued the enemy, but the Cavalrie were tired too much by the continuall marching. We give thanks to God for this victory.

Dated 5. Decemb. new stile in the
head-quarter of Thonbeck.

Alexander Eske.

For the home bred conspiracies of the enemy, I shall not so much take notice of them here, in seeking to get our Garrisons from us by treachery, as of that most notable designe of theirs against Dover-Castle. It is true, the Castle at Garnesey was something doubtful, whether it was at this time in the hands of the King of England, or the French, the Governour being an English man, and the Souldiers French. But this designe against Dover-Castle is more plaine: The plot was to have had the Castle of Dover to have been betrayed to the Kings Forces, about 30. of them are discovered, and 25. or 16. apprehended, and some from France (it is reported) are at this time at Callis in France, where they still remaine. This Castle being seized on, and God knowes what massacre there made, there was a signe to be given to those in France to come over, and this Castle to be delivered to them as a pledge.

This evening the great Ordinance passed the House of Commons, for exempting all Members of Parliament from either Civil or Martiall Offices: Provided that the power, and authority of Lieutenants, and Deputy-Lieutenants: Justices of the Peace, and Justices of Oyer, and Terminer, for Goale delivery, and *Custos Rotulorum* is excepted.

FRIDAY. Decemb. 20.

This day the Directory for Worship was finished, save only that for the visitation of the sick.

It was also Ordered concerning M. Le Strange, who should have betrayed Lyn, that he be tried by the Marshall Court.

It was also Ordered, that a Committee consider of the present necessity of such Members of both Houses as have received losse by plunder: to consider of a way for their support and maintenances, and surely such noble Worthies who spend and waist their estates, and spirits, and venture all to support us, it is fit care should be taken for them.

K k 2

And

And whereas the Swedish Agent had acquainted the Parliament of Letters from the Queen of Swedland, this day there was 12 Lords and 24 Commons appointed to receive the Swedish Agents Letters.

This day was presented to the House of Commons, the copie of a Warrant granted to Col. Benningfield a grand Papist, to come out of Newark, the enemies quarters, into the Associated Counties, for the dispatch of his occasions, to continue for six weekes.

And it was Ordered that inquiry should be made of the reasons why it was granted.

This day the Houses gave their consent to the Oxford Lords to have a Treaty with the King, but for the manner of it, they will have a sudden answer with convenient speed.

Here followeth the perfect List of the Officers, Troupers, and Dragoones, which were taken prisoners by the Sweds in the last incounter neare Newnack the 3. of December, 1644. which was not come to my hand when I received the Generalls Letter.

Lievt. Gen. Count of Eukford.	Three Serjeant-Majors.
Colonell Tobak.	Thirteen Colours of horse.
Col. Shleinith.	2. Captain Lieutenants.
Lieutenant Colonel Danbe.	14. Lieutenants.
Lieutenant Colonel Dorsfedel.	2. Captains of Dragoons.
Lieutenant Colonel Slweinith.	16. Cornets.
Lievt. Col. of Hannawish Regiment.	3. Ensignes.
Lieutenant Colonel a Reformado	2. Kettle Drums.
1500. Prisoners.	10. Trumpeters.
1500. Horse.	41. Corporals.
1500. Armes.	4. Gentlemen of the Colours.
13. Standards of horse-Colours.	4. Victuallers of the Camp.

And left in Magdeburg 52. peece of Ordnance, and all their Waggon and Traine of Artillerie.

SATURDAY. Decemb. 21.

M. Speaker, This day acquainted the House of Commons, that the Oxford Commissioners were this morning with him, letting him know, that they had something more to communicate to the House from the King, desiring that they may know what way to addresse themselves hereupon.

hereupon the House Ordered that the Lords should be desired to agree that the former Committee should receive what more they had to say from His Majesty: and to aske them whether they had any thing else to communicate.

This day there came Letters out of Wales, which certifie that Sir John Price with a partie of horse and foot stormed a Garrison of the Enemies in Radnorshire, killed and tooke some prisoners; but himself unfortunately received a wound by a bullet which was shot in his side, but it is hoped it is not mortall.

Hopton (it is reported this day) is gone with the Lord Lindsey to joyne with Sir Lewis Dives; to follow Col. Halborne, but it is hoped care will be taken to send after them.

It was also reported this day that Rupert is gone with 6000. to relieve Newark, and so for the designe of the Association: but of that you shall here more hereafter.

This day there came Letters from Col. Holborne, which certifie that he hath brought into Taunton from Wareham and other of our Garrisons in the West, 40. barrells of gunpowder, 2000. muskets, with such other provisions as are necessary, and I shall not need to reiterate the expressions of the Garrison, whereby they declare their affections to the Parliamente.

Out of Lancashire it is certified, that for some reasons it is thought fit to have a cessation of Armes between our Leaguer and the Governour, and souldiers in Latham house for three weekes or a moneth, the reasons on our part are not fit to be published and made knowise to the Enemy.

For the plotting to betray Abbingdon, and the rest, I have no time to relate, there is no end of their trecherie, and in the same the chiefe Secretary writes plots as well as Messages of Treary.

But we heare of a plot against the City: take heed you that have so good opinion of the Enemies desire of peace: take heed, I say, you doe not suffer your selves to be massacred under a shew of peace.

This Evening the Kings last Message was brought to the Committee, and reported to the House.

That His Majesty did desire rather to treat by Commissioners, then in his own person.

The

The Oxford Lords being asked if they had any more to impart to the Parliament from the King, answered, That they desired first an Answer of that, and by that time they should have something further from His Majesty. Which the House taking into consideration, desired them to hasten to the King with their Answer, and certifie His Majesty how willing they are to treat, so it may be speedily dispatched, and not thus put off with delays.

MUNDAY. Decemb. 23.

This day M. Hebblethwaits businesse concerning the sequestration of his estate he having been sometimes a Member of the House of Commons, was debated on, his estate being valued to be worth 300. pound *per annum*, and it was Ordered that his sequestration should be taken off for 500. pound.

Also the businesse of the Earle of Carlisle was debated on, and ordered that the said Sequestration should be taken off, upon the payment of 300. pound.

Letters came this day from the Committee of Kent to the House of Commons, certifying that the King had lately sent 3. Commissioners of Array into that County, the one for the seizing of Dover-Castle, the second for the seizing of Chatwick, and the third for West Kent, but in whose hands the two latter are, they cannot yet finde.

The Parliament taking into consideration the many plots and treacheries of the Enemy against us, and the frequent comming of some ill affected people under pretence of friendship, but indeed to do us mischief, have caused an Ordinance to be drawne up,

That all such who have, or shall hereafter come out of any of the Kings quarters, to live under the power of the Parliament, that an Oath shall be tendered to them, that such their comming is without any designe of treachery,
and

and that they will neither keepe, or maintaine any correspondence with the
Enemie.

And that such as shall refuse to take the said Oath, shall
 be committed to prison without Baile, or Main-prize, and
 that if any after the taking thereof shall be found to break
 it, he shall be turned over to the Court Martiall, and suffer
 death without mercy.

This Ordinance was read twice in the Houle of Commons and com-
 mitted.

This day there came intelligence that Generall *Craford* hath againe
 supplied Abington with 60. Cart loades of Provisions.

The reasons of the Independents, and the answers, were read in both
 Houses this day.

The Letters which were presented by the Swedes Ambassadors, were
 this day read in the Lords House, certifying of their proceedings, and
 that other particulars were referred to the Ambassadour himself, who is
 to deliver it in a Message.

From Northampton there came Letters that the Enemies have taken
 some Waggon from us, that were going to Northampton, but were re-
 gained with advantage, some Prisoners also being taken from them.

Also by other Letters from thence it is certified, that Captain *Redman*
 with a party of horse from Northampton, fell upon a partie of the En-
 mies, and did very good execution upon them, which party of theirs
 were newly come from Oxford.

A List of the particulars thereof, prisoners taken,

The Lord Saint *Paul* a French Lord, a Colonell.
 Sir *John Fennick*, Sir *Strickland*, two eminent sticklers.

15. Other Officers and common Souldiers.

30. Horse also taken from them, some Armes, and a rich Sumpter,
 with many rich cloaths.

This day it was confirmed, that *Knaresborough* in *Yorkshire* is taken
 by the Lord *Fairfax*, the Governour and Officers to march away with
 horse,

horse, swords and pistols, and the Inhabitants to their homes, with their wives and children.

There was taken here foure peeces of Ordnance, 400. Armes, 2000. in money, and 1500. pounds worth of plate, &c.

This day the Duke of Richmond and the Earl of Southampton are to go to Oxford with their Answer, but it is supposed they will find something to say for their stay, but the Parliament desire they might goe speedily with their Answer to the King. You would not thinke how much silver they change for Gold, at 12 d. 18 d. 2 s. per pound, better quarter then at Oxford.

This day (according to the sentence of the Court Martiall) Sir Alexander Carew was executed on Tower hill, for endeavouring to betray S. Nicholas Island neere Plymouth: Some body els will not be long after him. This may teach men not to betray the trust reposed in them, when they see perfidioussesse receive its just reward.

Printed for R. AUSTIN. 1644.

From Northampton there came Letters that the Enemies have taken some Widdows & their children, that were going to Northampton, but were regained with advantage, some Prisoners also being taken from them. Also by other Letters from thence it is certified, that Captain Robinson with a party of horse from Northampton fell upon a party of the Enemies and did very good execution upon them, which party of theirs were newly come from Oxford.



A List of the particulars of prisoners taken
The Lord Saint Pauls French Lord a Colonel.
Sir John Fawkner, Sir
15. Other Officers and common Soldiers.
30. Horse taken from them, some Armes, and a rich Sumpter
with many rich cloaths.
This day it was confirmed, that Mansborough in Yorkshire is taken
by the Lord Fairfax, the Governour and Officers to march with
horse.

The Weekly Account

Num: 69.
Decr. 24.

Containing,
Certain Special and Remarkable Passages from
both Houses of PARLIAMENT; And Collections of
severall Advertisements; From, —

{ Dover,
Plymouth;
Callice.

{ Oxford.
Abbingdon.
Farnham.

{ Knaresborough;
Skarborough.
Gainsborough.



Knaresborough taken by the Lord Fairfax, with great store of Armes, Ordnance, Ammunition, the Parliaments forces facing of Newark, and many of the Newarkers taken by Nottingham forces, 120 men and Armes taken by Colonell Massey. The Letters of the Swedes Ambassadors delivered to the Parliament. Five hundred French at Callice, for surprising of Dover Castle, Major Brownes resolution for the defending of Abbingdon, Sir Alexander Carew beheaded on Tower Hill, and his Confession.

From Wednesday the 18. of December, to Wednesday the 24. of the same. 1644.

London, Printed by BERNARD ALSOP.

WEDNESDAY, December, 18.



He last week I gave you a breife Account of the cruelties exercised by some which call themselves of the Kings Army at Malborough and other parts, who having much coasted that towne, wee were this day informed by good hands have left the place, and are seeking fresh quarter, which appeares to be true, for that this week the Carrier of Malborough was in towne, who was constrained to shew some cruelty to dumb beasts to prevent a greater cruelty, which otherwise would have been done to him and theme, for by putting out his horses eyes, he preserved them to doe some further service, towards the better lively-hood of himselfe

and his family, for otherwise he would have lost these poore Jades, and the meanes of his substance together,

Y Y

I shall

I shall bee breife in this dayes Intelligence, because it affords nothing from the Parliament, for they kept a private Fast in Lincolnes-lane Chappell.

THURSDAY, Decemb. 19.

THIS day according to order, both Houses took into consideration his Majesties letter sent by the Duke of Richmond and the Earle of Southampton, after which, a Treaty was voted, and at a conference it was desired by the Commons, that the matter might be forthwith referred to the Committee of both Kingdomes, and the Commissioners of Scotland; that the said Lords might carry back with an answer to his Majesty, it being of very great consequence: and desired a Committee of Lords and Commons to meet that afternoon about the said businesse; at which time the Scots Commissioners declared their concurrence to the said Treaty, and it was further agreed that the next day the Lords which came from the King should receive an answer from the Parliament, and be dispatched accordingly.

Master *Le-Strange* which was imployed as a chiefe Agent for betraying of Lyn which was a strong port towne, and the very key of the associated Counties: was brought up to London, and is to bee tryed by the Counsell of warre.

The last Letters from Sir *William Brereton* doe import that hee was then resident at Stafford, and Colonell *Misson* and *Thomas Middleton* are expected here very suddenly.

The Keeper of the Poultreys Compter, was this day tryed by the Counsell of warre in Guild-Hall for the escape of Colonell *Smith*, who was his prisoner; but in regard the said *Smith* was retaken, and the Keeper used his indeavour to apprehend him, it seemed to mitigate his former offence (whether wilfull or through negligence) by which meanes hee was only fined fifty poulds.

Two souldiers were this day also tryed for running away from their Colours, the one was a Trooper, and was sentenced to ride the wooden horse in the Palace of Westminster, and to have two Muskets tied with match to each Leg, and there to sit for the space of one houre, And the sentence against the other, for the present was respited,

FRIDAY, Decemb. 20.

The Parliament taking into consideration that the time was neere for the choosing of Officers in the City of London, according to the yearly customs of the said City, and well knowing that the good government thereof doth

chiefly depend on the faithfullnesse and integrity of publike offices especially in these times of trouble, it was ordered that no person shall be elected of the Common Councell, or other offices who have not voluntarily contributed upon the Propositions according to the Ordinance of the 29. of November 1642. or who have otherwise testified their disaffection to the Parliament, or who have not taken the late solempne League and Covenant, and that no person shall have any voice in such election, whose person hath been imprisoned or estate sequestered for Malignancy against the Parliament, or that hath not taken the said solempn League or Covenant, and *Thomas Atkin* Lord Major of the City of London, and the Aldermen in their severall wards are required to see the due execution hereof.

This day the Duke of Lynox and the Earle of Southhampton came to the Parliament to receive their dispatch, touching a treaty of peace to his Majestie, which was to this effect.

Your Majesties most humble and Loyal Subjects of both Kingdomes, have taken into consideration your Maiestties Message for a treaty of peace dated at Oxford the 13th. of this instant December sent by the Duke of Lenox, and Earle of Southampton to the Parliament of England, and Commissioners of Scotland residing in London, unto which being desirous to use all meanes for the establishing a firme peace in all your Majesties Dominions, they have agreed, but in regard there are many things which will take up some time for preparation thereunto, both for the time, and manner how to treat they have sent backe your Majesties Messengers, and shall returne you a speedy Answer by Messengers of their owne.

W E S M I N S T E R December, 20.

And when they perceived that the Parliament had descended to a treaty the Duke of Lynox spake to this effect.

My Lords and Gentlemen, we shall returne your answer according to your desire, but withall we have something further to impart unto you, from his Majestie which if you please to give us reception, we shall acquaint you with to morrow morning, unto which both Houses shewed a great deale of respect and willingness.

It was advertized that a party of English and Scots this weeke faced Newark, and a party of the Newarkers being at the same time abroad plundering the country were surpris'd by the Nottingham force.

From Farnham Castle they write that the Marquess of Winchester doth not onely send forth Warrants for a eleven moneths contribution money, which is past and formerly assessed by them for the garrison in Basing house, but for fear of another siege they require eight moneths more before hand.

Y y y 2

A

A copie of one of the Warrants that came to the Tythingman of Chert, is as followeth.

These are straightly to charge and command you to bring unto my quarters at Basing house within fifteen dayes next ensuing all the arreares of your former weekes assessments being in all eighty five pounds two shillings and six pence, there being eleven monethes behinde. And also you shall collect and gather within your towneship or precinct, the summe of sixty pounds more which shall be in discharge of eight monethes assessments for the time coming, and to bring it unto me, or pay it to such officers as I shall appoint within thirty dayes after this date hereof, which if you faile to doe, you must not expect any favour, but be left to the mercy of the souldiers, which will take your goods, and destroy your houses.

Dated December 6, 1644.

Winchilter.

The Warrant will appeare the more cruell and destructive to the poore inhabitants of the place, if you consider the poverty they are in, and the small number which are to passe these snarres; for as I am informed by those that know the place it is but a small hamlet and consists not of above forty houses.

S A T T E R D A Y, Decemb. 21.

Tis day Captaine *Hotham* was again brought before the Court Marti-
all in Guild-Hall, and having already made his defence and examined
his witnesses, the Judge Advocate replied to the effect following.

Captaine *Hotham* you have heard the charge against you in this Honour-
able Court, which hath been proved by the testimony of two Colonells,
two Captaines, three Lieutenants, and other authentick witnesses: unto
which you have made your defence, and examined on your part six and
twenty witnesses, wherein I observe that twenty of them were your owne
souldiers or servants, which had presentments, or from neare relation, you or
the other spake to diverse things, but little or very doubtfull.

The first part of your charge was entering into a Treaty with Sir *William Savill*, without the consent or knowledge of the Lord *Fairfax*, who was made Commander in chiefe of the West Riding in Yorkshre: in which place you held the Treaty, which having been sufficiently proved, I shall read the breach of the Lord Generalls Articles in that case wherein it is declared, that whosoever shall enter into any League or Treaty with the enemy, without the consent and knowledge of the Lord Generall, or in his absence, the Commander in chiefe shall be guilty of treason against the State, and dye without mercy,

But

But the prisoner rested not here, for another Treaty was betwene him and the Lord *Savill*, and diverse others who had a meeting, and the Earle of New-Castle came into the Roome at the same time, and took Captaine *Hotham* by the hand, and took him into a private Roome, where they had about half an hours private conference by the prisoners own confession, & was promised the title of a Lord, &c. That he refused to assist the Lord *Fairfax*, by which means the Country suffered much, and some of his forces surprised by the enemy.

That he contemned the Parliament and the Ordinances made by them, and escaped out of custody from Nottingham, and sent to the Queene before his escape, desiring that she would send a party of horse to rescue him from the Parliament, and after his escape, continued his treacherous and contemptuous practises against the Parliament.

After this, diverse letters from the Lord *Fairfax* unto him were read, whereby it appeared that hee had not obeyed his commands, unto which Captain *Hotham* had made some defence, and pleaded to bee Independent unto him, which the Advocate cleared to the contrary. And on Tuesday next he is to receive Judgment.

Many other things were made manifest against him, unto some whereof it was alledged, that he had offered no prooffe by way of defence, but have many other things to write. I must passe to other matters of the day.

It was this day certified, that Alderman *Harrison*, Master *Winkle*, and three others that were Complotters for the betraying of Reading were brought to Windsor. where they were prisoners, and are shortly to bee brought up to London, and receive their merits.

This day the Duke of Lenox and the Earle of Southampton came againe for their Reception upon their second Messages, and the Commons desired the Lords that both Houses should meet again at three of the clock, at which time they were appointed to have Audience.

This day the Ordinance upon the great vote for the taking away all Officers from the Members of Parliament, was by a message sent up to the Lords for their concurrence.

Both Houses sat this day till almost nine at night and the greatest time was spent in debate what answer should be returned in this new desire made by the Oxford Lords, which they delivered at a Committee of Lords and Commons and Scots Commissioners at foure of the clocke, of which more afterwards. And being demanded whether they had any thing more to propound besides this, they answered it they had, when they knew what answer the House did make to this answer of theirs, you may see what occasions they are willing to make to stay here in town, and what plotting & working

here is, if care be not had we may seele it too soon.

The effect of the paper which they now delivered will be to declare that his Majestie was willing no time should be lost in bringing on the treaty, and to desire that Commissioners might bee nominated, taking it for granted (it seemes) that the Parliament would treat by Commissioners on both sides, which under favour they have not yet declared, though to treat they are resolved, but that we hope will be with his Majestie in person.

The answer returned was; that they had already an answer delivered from both houses and the Commissioners from Scotland which they desired their Lordships to goe withall to Oxford, and not to expect any further Answer to this paper or to this effect.

Severall other things of importance have hapned this weeke, but having been already handled by other pens, I shall only give you the heads thereof.

Letters from Plimouth certifie, that there was a plot for betraying that Garrison into the hands of the Enemy, and to that purpose, one Master *Carnarven* and some others, held correspondency with Sir *Richard Greenville*, and some letters were found, which discovered the treachery that were sent from the enemy to the said *Carnarven*, in the belly of a wild sowle that was bringing into the town; upon which, hee and the rest of his Complices were apprehended, and are to be brought to condigne punishment.

I beieve you have heard also of a plot for the betraying of the Castle of Dover, on which designe we hear five hundred French were at Callice, which should in a darke night, have been transported over to surprize the said Castle, but blessed be God these and other plots of which I told you the last weeke, are discovered and hitherto prevented, we hope likewise that care will be taken in preventing any treacherous designs against the Citie of London, which we all know is the place principally aimed at, and for the better prevention thereof the Duke of Lynox and the Earle of Southampton, are speedily to make their repaire to Oxford with the Message to the King concerning the treaty.

That on Thursday last a Petition was presented to the House by the Sherifes and Common-Counsell-men of London, shewing that the City had great suspition of many persons which at this time had resort to the Citie, and had just cause to suspect that their intentions were not good, desiring power from the Parliament to make search after them, and all other disaffected persons about the City; upon which, a List of the names of those which the two Oxford Lords had delivered of their attendants (being about fifty in number) was delivered to the Marshall of the City: to the end, that if any more were found to harbour about the City, which came under the shelter of the safe Conduct granted to them and their servants, they might be apprehended as Spies.

I shall not at this time descant on any of those that are within the list, least some malignants should say that I were an Enemy to a treaty, but I am perswaded that if any had presumed to go to Oxford under the protection of the safe conduct which was granted to our Commissioners that had falsified their trust on the other side, they would hardly have gotten backe againe to London.

An petition was presented to the House from the Lord *Harbert* Viscount, of Cherbury declaring his good affection to the Parliament, and the service he had done at Mongumry, with some losses that he had suffered desiring reliefe especially in his present condition, which petition was referred to a Committee to the end he might be further heard, and reliefe given according to the petitioners desire.

Another thing very observable is the policy of Major Generall *Browne*, for there being a designe against Abbingdon (as against Dover, plimmouth, and other places) this vigilant Commander timely foreseeing their designe, payd them in their owne coyne, and after he had caused the fortifications to be made according to his platforme, hee set the adverse party at the greater defiance, upon which there was an Allarm given to the town, at which time great part of his souldiers were in their beds, who presently leaped out, and skipping in their shirts, betook themselves to their works: and gave so brave a saturation to some of the enemies Scouts, that at that time they heard no more of them.

That Colonell *Maffey* hath taken about 120 of the Kings forces with some horse and Armes.

MUNDAY, December 23.

THis day a message came to the House of Commons from the Assembly of Divines with the reasons of the Dissenters to the Presbyterian Government, which will suddenly be taken into consideration; having already been discussed in the said Assembly, the particulars whereof are too long to be comprised in this sheet.

The Agent from the Queene of Sweaden hath received audience at which time he declared that he had a Message of great importance to the Parliament of England, from his Masteris the Queene of Sweaden, which was to be communicated to them by certaine Letters to them directed, which were delivered to the house, and are suddenly to be read, before which time, I will not presume to tell you the contents thereof.

Knaresborough in Yorkshire is surrendered to the Lord Fairfax, and in it good store of Armes, powder and Ammunition, with some Ordnance and

and other booy; and great hopes of taking of Gainesborough and Scarborough.

Out of Buckinghamshire they write that the souldiers which were lately quartered at Wickham are advanced thence to Henley, which is now strongly Fortified and a good Garrison placed in it, they also certifie that a Regiment of our forces are quartered about great Miffenden, and Chessam.

This day Letters came from the Committee in Kent, certifying the late designe against Dover Castle and other places, but having already given you satisfaction in this point, I shall not need to recite the Letters, but let it suffice that some are apprehended about it, and I shall acquaint you with the proceedings against them, as occasion requires.

Let now the plotters to betray the Parliaments Garrisons look to it? For they are now called to an account, Sir *Alexander Carew* was this day according to his censure beheaded on the Scaffold at Tower-hill, where was many hundred Spectators, and though his friends pretended that he was a little frinley (to save his life,) he discharged his conscience so farre to God, and the world, that he confessed he had deserved death, and shewed himselfe a sober man, but shewed little retriition, or undauntednes of spirit, I should have also acquaint you with severall other parrs of his Confession, but because it is to come forth at large, I now forbear it.



Printed according to Order.



Knaresbrough in Yorkshire surrendered. The Articles at large related, Sir Alexander Carew beheaded. The proceedings concerning the Treaty imparted. Lords and Knights Cavaliers near Northampton surprised in their passage from Newark to Oxford. Three Commissions from the King sent into Kent, to betray Dover, Chatham, &c.

THE KINGDOMES Weekly Intelligencer:

SENT ABROAD
To prevent mis-information.

From Tuesday the 17. of December, to Tuesday the 24. of Decemr. 1644.

T His weeke hath been a busy time with the Parliament by reason of the two Lords which came from the King, whose Messages and Answers thereunto have consumed many houres debate: and therefore I shall relate (though breisly) the particulars thereof.

Tuesday about seven at Night, these two Lords, viz. the Duke of *Lenox*, and Earle of *Southampton*, were received in the Painted Chamber; by a Committee of Lords and Commons: and by the Commissioners of the Parliament of *Scotland*; The Duke of *Lenox*, delivered the Message in writing: using (before the delivery thereof) a few words,
 Sfff
 expref-

expressing his Majesties desire to Peace : The Message in effect, did declare His Majesties earnest desire of Peace, and that Commissioners on both sides might be appointed to treat. *Wednesday*, being a fast day, set apart for the two Houses alone, for Gods blessing on them, in the well managing the affaires of the Kingdom, by whom they are intrusted, they could not consider of the Kings Answer, untill

Thursday, they then took this Message into consideration : and because no time should be lost by them, whereby to make way for a Peace (if possible to be obtained from them at *Oxford*) they sat till eleven a clock at night : and finished their Answer to the Kings Message ; which was to this purpose, That they were sensible of the bleeding condition of the Kingdom : and did imbrace a Treaty : but for the manner how, they will send speedily to His Majesty, by Messengers of their own.

This Answer being delivered by the said Lords, and Commons, and Scottish Commissioners on *Fryday* in the Painted Chamber, to the said two Lords, the Parliament expected their present returne unto *Oxford*, (for it was time, as you shall here anon.) Instead of going to the King with the Parliaments Answer, which was dispatched with that expedition by the Parliament : the said two Lords, propounded to them, that they had some further matter, to offer from his Majesty to the Parliament : (and by the way take notice Master *Web* spurred hard for it to *Oxford* and back again, during this debate,) But the Committees and Commissioners, Answered the two Noble Lords, (who did but their duty in offering it according to their Instructions.) that the Parliament had already delivered an Answer to His Majesty, which expressed their willingnes to Treat, but to receive any new Propositions, they had no Commission.

The next day being *Satur.* the two Lords not Acquiescing with this Answer, repaired betimes in the morning to the

two Speakers (as Speakers of the Parliament of *England*) and acquainted them that they had some further matter to offer to the Parliament from His Majesty: and desired them to acquaint the Parliament as much: And after the meeting of both Houses, to avoid all exceptions, they appointed a Committee to meet with them, and to receive their further desires: which being delivered in writing, was to this purpose: That before they did depart hence, His Majesty desired Commissioners might be agreed upon to Treat, for his place of residence was far off, and ample power should be given to his Commissioners to Treat: pretending this desire was made, to have the speedier Treaty: But some that have come from *Oxford*, (as Attendants) have other intentions in it, by their stay here, (of which more in due time.)

This paper or new desire of the *Oxford* Lords, held both Houses, and Scottish Commissioners in debate, untill almost nine a clock, (on *Saturday*) and at last received this Answer, that both Houses of Parliament, and the Commissioners of *Scotland* do desire the said two Lords to returne to His Majesty with the Answer already delivered them: houlding it not fit to give any other Answer to this desire, For indeed, It is a mere delatory act in them at *Oxford*, to give instructions to make such a desire, onely to get longer time to stay in Town, to the end, the designs in hand, may be the better perfected, and perhaps, to get the Malignants white money turned into Gold, which is intended for *Oxford*.

And that you may see nothing but delay is intended by them at *Oxford*, these two Lords being demanded, whether (when they had received an Answer to this last paper) they would then depart the City, and return to *Oxford*: They answered, they thought in order to that answer they must offer some further matter. But I beleve they at *Oxford* will be more wise, then to play childrens play, lest too much

presumption bring no good conclusion.

Another main reason they have to trifle out the time of the Parliament, by unnecessary demands, is to perplex the Parliament at present, that they may have little time to consider of settling their Armies (which by the great Vote of recalling their Members, might be unsetled) and of new moulding of the Militia intended. And for the Parliaments condescending to a Treaty: (not expressing in their Answer, whether with the King or Commissioners) it doth not oblige them therefore to Treat with Commissioners of the Kings, for certainly they will Treat with none but the King himself (so they did the last time at Oxford) And in their message to the King to Treat, they send him word, they will let him know speedily, in what maner they will Treat, which without doubt will be with himselfe.

But their design at Oxford, is to Treat by Commissioners, and if possible, to Treat here in London: If the first should be granted, the latter I dare say will be denied.

• And now that I have done with the Oxford Treaty, I will tell you a little of an Oxford Treachery: for indeed their Treaty is never without treachery, and were it not that they have more hopes of treachery to strengthen themselves to fight, then by a treaty to settle a peace, they would never enter into a Treaty: but I hope they will be caught in their snare, and inforced to a peace against their wills, by being made odious to the Kingdom, for their treacherous and dishonourable wayes, not becomming a Gentleman, or Soldier that desires to live with repute, and to be put in a trust.

I am sorry I must be inforced to tell you that C. R. was set to a Commission for the betraying of Lyn (you may know who obtained it, for *George Digby* was subscribed to it) dated at Oxford, at the same time when the Commissioners of Parliament were there with Propositions for a Peace: And the

the party of 3000. horse and dragoons which were about Buckingham, were to fall into the Associations, as soon as Lyn was betrayed: The Commission is in print, and *Roger le Strange* to whom the same was granted, is to be tryed by Martiall Law.

The next treacherous attempt was to betray Redding, Henley, and Windsor, and so confident were they to effect their designs (the conspirators in Redding, &c. being so firm to them) that when some West country Gentlemen petitioned his Majesty to send a party after the party of horse sent by the Parliament to relieve Taunton, his Majesty answered, he had greater designs in hand, which would call that party back: This puts me in minde of a Letter of *Fine Designs*, where it was said, they had so many Fine Designs, they could not tell which to put in execution first: the like now. But alas, Taunton is relieved, and treachery disappointed, for no one of the Oxford Designs took effect: and the Alarum is given to all the Parliaments garrisons, so there is little hopes of effecting any thing now.

There was tampering likewise to betray Abbington, *George Lord Digby* (an excellent man for workes of darknes, though unsuccessfull) attempted to Corrupt Major Generall *Browne*, to deliver up Abbington, he held him in play, with hopes of obtayning his desire, till some works that he was about were finished: and then *Count-Mansfeild* like, sent his Lordship word, the workes were finished, and they within in a good Posture to receive the enemies to the King and Parliament: you will here more of this ere long.

The next place which they Attempted to betray (now while they pretend so much to Peace) was Dover Castle, and the Fort there; All things were ready to put the designe in execution, except a party to come to their releife: which could not be well, unlesse from beyond sea, (and more forces then the usuall Garrison at Callice, we heare not of)

but there is little feare the French will engage themselves in a Nationall quarrell, when they at Oxford are so unconstant to their principles, (who have now against *Digbies* maxime, acknowledged the Parliament of England) There was one man in Kent, that was to send in 100. oxen for the releife of those that surprized the Castle: some Kentish men say this; that they hope to maintaine their forces abroad, with the sequestrations of these men, that were privy to this designe.

From Kent we have farther Advertisment of the plot intended; that it was not one Commission, but three Commissions of Array, His Majesty sent into that County; the one was to Array men together, upon the betraying of the Castle, and Fort at Dover: the other to Array men together upon the betraying of Chatham, and some Ships there: and the other was for the further part of Kent: the Commissions beare date at Oxford, November 29. last past, at the same instant, when the Parliaments Commissioners were there. Persons that see them, are in custody: but the Fox that had them hath removed his hold; It is hoped he will be hunted out.

Sir *Anthony Welden*, that faithfull Common wealths man, and the rest of the Committee of that County, (who may be an example to all other Counties in the Kingdome) are very Industrious to fitt this busines to the bottome, and had the desires of their Petition, formerly to the house been granted, wherein the Character to be put upon such men, as may be well taken for Delinquents, is deciphered; and humbly offered to the Parliament: These attempts durst not be made, nor persons found willing to put such designs in execution.

Can you expect otherwise; but that the like Commissions are granted for London, and these parts, doth not the continuall practises in all parts about the Cittry, by some of those that came now from Oxford, that pretend they are within the list, sufficiently demonstrate their intentions? But for the comfort of those that have harboured them at Table, or in bed, in any other place then in the house in the Strand designed for them, or, have sought opportunities to meet with them in Tavernes, &c. they shall here suddenly, more then they will be willing to here: The Cittry of London was so sensible, of the evil intention of some strangers, that are come from Oxford, that they have petitioned the Parliament, for to take order, for preventing inconveniences.

Monday 23. Decemb. The Parliament expected, the two Noble Lords that

that came from *Oxford* (who as to their parts no doubt would have bin gone if their instructions had warranted it) would have gone this day with the Answer of the Parliament, which they received on *Saturday*, but it seems they are not gone: It is said they go away on *Christmasse* Eve; and it is objected by Malignants, what send them away on *Christmasse* Eve to enforce them to travell on *Christmasse* day? thats worse then to have sent them avway on *Saturday*, and to have inforced them to travell on *Sunday*.

Since I am upon *Christmasse* day, take notice that the Parliament have put forth a Declaration, to observe it as a day of humiliation: It happens to be this year, on the last *Wednesday* in the moneth, which is duly observed as a day of humiliation throughout the Kingdom; and is it not a great Providence to have a fast observed on that day, which in our time, and in the times of our Predecessors (and so during the 12. dayes) was observed in Feasting, Drunkenesse, Gluttony, Carding, and Dicing: was the life of Christ answerable to such courses? and yet I appeale to the consciences of all Malignants, if this were not the custome at this time. And yet the Parliament is cried out on: what not keep *Christmas*? here's a Reformation indeed! If there be any man that reads this, that have seen an Innes of Court, or a Temple *Christmas*, speak your conscience; if you do not think, that it was a place like Hell it self, and that God is with those that would reforme such abuses? I do not speak against the observation of a day (good things may be abused) but certainly every day ought to be a *Christmas* day to him that fears God.

There is a Commissioner come from the Queen of *Sweadland*; he hath delivered his letters to a Committee of Lords and Commons, appointed to that purpose: It is not yet communicated to the Parliament; so I cannot tell you the contents: but by the outside, the matter within, should be pleasing; Her Majestie of *Sweadland* addressees Her selfe to the two Houses of Parliament, the representative body of the Kingdome of England, I do not here that any other addresse is made by Her to any body else: It seemes Her Majestie thinkes (as well she might) that if the Protestant Religion be preserved in England, It must be by the Parliament, not by the Court, who imploy, Papiists, and Irish rebels, to settle the Protestant Religion.

The Assembly of Divines have presented to the Parliament, the reasons of the dissenting Brethren to the Government of the Church in a Presbyteriall way, and their answer to the same: so all faire play is used, that nothing may be settled: but the dissenters reasons are heard.

I cannot omit to tell you, of a good prize our Northampton forces have lighted on, about 30. Persons, some Lords, some Knights, some Gentlemen of qualitie, resolved (being well mounted) to enforce their passage from Newarke to Banbury. The Northampton forces, fell upon them in their march, kild four, and wounded four, and took fifteen pri-

soners, one of them cald himselfe my Lord Saint-paul, Sir John, or *The Strickland*, and one Sir Fenwick a Knight, are two of them, the rest are Gentlemen of Noat : whose names I have forgot.

By letters to the Committee of both Kingdomes, we have certaine newes of the surrender of Knaresborough Castle to my Lord Fairfax, the conditions of the surrender shall follow presently : Colonell Forbes, a faithfull Commander of that noble Generall, the Lord Fairfax, hath shewed much valour and judgement in the reducing of that place. The Queenes pocket pistolls, made such great breaches in the walls, that they were not able to withstand the batteries : They left all there Armes, goods, and provisions in the Castle. The next place his Lordship will fall upon, will be Pomfret, which is the only garrison neer the high road, that may do hurt.

Articles of agreement made the 15. day of December. 1644. between Coll. Forbes, and Sir Rich. Cankard, and Cap: Croft for the surrendering of Knaresbrough Castle.

1. That the Governour, and all Officers whatsoever may march away with their swords, pistols, and horses to their own dwellings, Pomfret Castle, or the next garrison,

2. That all officers and souldiers have liberty to carry away their wives, children, and servants.

3. That the Gentlemen in the Castle being no officers, shall march away only with their horses, Wives and children.

4. That all officers, gentlemen, and souldiers shall march out of the Castle without any injury or molestation, by stripping, plundering, or otherwise.

5. That the officers and souldiers shall have a sufficient Convey to Pomfret, or the next garrison of the Kings Majesty.

6. That all the common souldiers that march out shall have in their choise to take up armes in this Army, or go to their own dwellings, or to their next garrison, leaving their armes behinde.

7. That upon the granting of these tearmes, the Castle shall be delivered to Colonell Forbes to morrow morning by nine of the clocke, with the prisoners now in the Castle, and also with all the armes and ammunition, and other provisions in the same, without imbesling, and to that end Sir Richard Cankard, and Captain Crofts to come as Hostages.

8. That for the performance of these Articles, Colonell Forbes is to send into the Castle this night as Hostages, Lieutenant Colonell Spencer, and Captain Nevill.

Lastly, It is concluded, that all Native Irish Recusants shall be delivered as prisoners, and that no act of hostility shall be used by either party, untill the full performance of this agreement.

Sir Alexander Carew formerly a Member of Parliament, this day had his Head cut off on Tower-hill, for endeavouring to betray the Fort and Island at Plymouth, this peece of justice is seasonable at these times, when so much treachery is attempted by commission from Oxford.

London Printed for R. W. 1644.

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A TRVE
RELATION,
OF THE MOST
Chiefe Occurrences,

at, and since the late Battell at *Newbery*,
untill the disjunction of the three Armies, of the
Lord Generall, the Earle of *Manchester*, and
Sir William Waller, together with the *Lon-*
don Brigade, under the Command of
Sir James Harrington.

Published upon necessity, both to un-
deceive the mistaken multitude, and to vin-
dicate the Earle of *MANCHESTER*,

From many undeserved aspersions commonly cast upon
him, either through ignorance or prejudice.

Penned by *SIMEON ASH*, Who as his Chaplaine did
waite upon his Lordship, in the Westerne Expedition.

PROV. 18. 17. *He that is first in his own cause, seemeth just, but his
neighbour commeth and searcheth him.*

PROV. 19. 21. *There are many devicees in the heart of a man, ne-
verthelesse, the counsell of the Lord, that shall stand.*
Jerms: 24

LONDON, Printed by *G. M.* for *Edward Brewster* at the
Signe of the Bible at *Fleete-Bridge*, M. DC. XLIV.





A true Relation of the most chiefe Occurrences, at, and since the late Battell at *Newbery*, untill the disjunction of the three Armies of the Lord Generall, the Earle of *Manchester*, and Sir *William Waller*, &c.



Not only importunity from friends, but necessity in regard of others of various wayes and spirits, doth compell me to give in a true Narrative according to my knowledge and best intelligence, concerning the proceedings of the three Armies conjoyned (*vid.* the Lord Generall, my Lord of *Manchesters*, and Sir *William Wallers*) both when the Battell was fought at *Newbery*, and since the Enemies retreat from thence. For not only the reports of many, but also a Letter sent unto me, doe suggest; that my silence, now, when my testimony may doe good service, doth give occasion both to my Noble Lords foes and friends, to suspect his faultinesse (if not unfaithfullnesse) in a great measure; because heretofore I openly appeared in relating his actions in the North, when there was no need to vindicate his reputation; but now I am mute, when his fidelity to Church and Common-wealth is questioned, and when he is censured, yea clamoured against, as the only blame-worthy cause of the disappointments lately in the West. For my silence hitherto, I can make this just apologie. 1. In regard of the daily intelligence, which went from the Army to *London*, either by Post or otherwise, I conceived it not necessary, or much usefull for me to be a weekly Intelligencer to my friends in the City, as when the Army lay before *York*. 2. Neither was I altogether silent, when I espied occasion and a call to speake: For within few dayes after the relieving of *Dennington Castle*, when I understood what clamours and censures were in *London*, through the misreport and mistake of our actions, I gave a short and true Relation of our Occurrences, for the satisfaction of private friends, which Relation, was the summe of that which I shall now report: and at that time I was very farre from imagining, that my Lord, the Earle of *Manchester*, would by any Officer of the Army, be accused, as lesse faithfull, or lesse carefull then others, in promoting the Kingdomes good. 3. Since the Accusation charged upon my Lord, in the Honourable House of Commons, I have held my tongue, lest I should incurre displeasure, by seeming pragmaticall, in intermeddling in a businesse, committed by them to examination, with expectation of a

report. But now hearing, that the businesse there is suspended (some say silenced) and knowing that the lowd cryes of people, either ignorant, or disaffected to my Lords credit, doe sound farre and neare, to his dishonour, I have resolved to take the boldnesse, to represent what I know, both to vindicate my Noble Lords honour, and to undeceive them (if my testimony may be of any credit) who are too apt and easie to beleve calumnies cast upon well-deserving men, wanting patience to waite for truths discovery, by a full and impartiall triall; which in this businesse, cannot be more earnestly desired by any, then it is by my Lord himselte, and by his best friends.

I wish that these things may be premised, which I suppose cannot with any colour of truth be contradicted. 1. That no motion, no march, no service of the three Armies after their first conjunction, was made or undertaken, but according to the result of the Councell of Warre. 2. That the Earle of *Manchester*, never assumed to himselte, to be accounted or observed, as Commander in Chiefe, but alwayes voted, as one that had but equall authority with the rest, and acted accordingly in observation of the orders, concluded by common Councell. 3. That he often professed unto the chiefe Commanders; that because himselte was no experienced Souldier, therefore he would rather be guided, then guide; rather be acted by their counsels, then act on either himselte or them, according to his own private thoughts.

Upon Friday *Octob. 25.* we hoped (from the newes brought in by our Scouts) the day following, to fight with the Enemy; but the next morning drawing up our whole body, we found that the Enemies had in such sort blockt up the way to *Newbery* by many works, that our hopes of engaging with them were disappointed. Hereupon it was resolved at a Councell of Warre, that to force the Enemy to fight, our Forces should in this manner be divided, (*vid.*) All my Lord Generals Horse and Foote, the greatest part of my Lord of *Manchesters* Horse, and almost all the Forces under the Command of Sir *William Waller* and Sir *Arthur Heislerig*, together with the *London* Brigade, did march to *Speene hill*: But the Earle of *Manchesters* Foot, with a small body of Horse, was left in the field on this side *Shaw* (a little village) neare to Mr *Dolmans* house, which was possessed and fortified by the Enemy. When the Army was thus divided, this order was left with my Lord of *Manchester*; that so soone as he heard of the engagement of our Friends on *Speene hill* (by the discharging of the Canon) he should fall on the Enemy on this side the River, that he might divert the strength of the battell, from them there.

I will forbear here, to relate the hardship which both parts of our Army met with, that night; because that would be a digression not to my purpose.

On Sabbath day morning early, my Lord of *Manchester*, with the Forces remaining under his command, were in readinesse to assault the Enemy, expecting

ſing from hower to hower, to heare of the engagement at *Speene* hill: And
 here to witneſſe the Earle of *Mancheſters* willingneſſe to fight with the Enemy,
 let this be noted, which is a known truth (*vid.*) that in the morning, he com-
 manded a party of about 400 Musketeeres to fall on, over the little River, on the
 left hand of *Shaw*, that he might ſoon enough divert the enemies ſtrength from
Speene hill: This party of ours, tooke two of the Enemies workes, one Cap-
 taine, and ſeverall priſoners; but marching too farre, contrary to order, they
 were beaten back with ſome loſſe; by this ſervice, the greateſt part of the
 Kings Foot was drawne towards us, and ſo the worke to which we were de-
 ſigned, was accompliſhed long before our friends on *Speene* hill did engage.
 In this place, I might take occasion truly to report, the great paines which my
 Lord *Mancheſter* tooke from morning till evening, often expoſing himſelfe to
 very much danger (the Enemies Drakes playing frequently upon us) in ri-
 ding from Regiment to Regiment, to encourage the Souldiers, and to keep them
 in due order, fit for that ſervice which every moment almoſt was expected:
 but there are many hundreds, I might ſay, divers thouſands, who can tell the
 truth hereof, which proves, that my Lord was not ſo backward to fight, and
 ſo regardleſſe of the Kingdomes ſervice that day, as many would have the
 world to believe. About 4 a clock (as was gueſſed) we heard the Canon be-
 gin to play on *Speene* hill, at which time, my Lord commanded 3 Drakes to
 be drawne forth (though our Canon hitherto had not beene altogether idle.)
 and to be planted in a convenient place to doe ſervice againſt the Enemy at
Dolmans houſe, and to make way for the falling on of our Foot there, accord-
 ing to the order given, when our Army divided. Thoſe Drakes did good exe-
 cution upon the Enemy divers times, forcing their retreat to their works
 about the houſe. Now we ſaw the fiering of the Muſkitieres on *Speene* hill,
 which diſcovered the ſervice there to be very hot; and not long after, with joy
 and thankfulneſſe, we beheld the haſty, diſorderly retreat of the Enemy to-
 wards *Newbery*, wondering that our party did not purſue the victory. It is
 beſides my intention in this Relation, to report the poſture of our Army on
Speene hill, or to give by a full report, the due praiſe to my Lord Generals
 Foot and others, who then and there, did excellent and praiſeworthy ſervice:
 Neither indeed, need I, to beſtow words hereon, becauſe the world hath been
 acquainted with theſe things heretofore. But my Lord of *Mancheſters* Horſe,
 commanded by Liev. Col. *Cromwell* (from whom very much was expec-
 ted) did little ſervice, gained no honour in this worke this day. For my
 part, I know not whom to blame, I will aſperſe no man, but leave it to their
 judgement, who were on the ground, to judge who were blame-worthy, in
 being backward to purſue that happy opportunity, upon the flying, fainting
 Enemy. Notwithſtanding, let me here tell you, what many ſpeake; That it

my Lord of *Manchester* had now been in his own person, at the Head of his body of Horſe, this neglect would have been charged home upon him, and conſuſions would hence, confidently and clamorouſly have been inferred, that my Lord of *Manchester* was unwilling to bring the Kings Army too low, otherwiſe, now the woeful waſting warres, might in all probability have been fully well ended.

But to return unto my work. You muſt not imagine that my Lord of *Mancheſters* Foot were all this while idle ſpectators on this ſide the River (although as I told you before, the Enemies beſt Foot were diverted from *Speen* hill, which might have extenuated the ſeeming fault of ſome delayes) for while our Drakes (before mentiond) were at work, a commanded party of 500 Muſketeers was drawn forth as a Forelorn-hope, to aſſault the Enemy, who being ſeconded with the ſeveral Brigades of Foot, continued in hot ſervice, until for want of day light to direct, our Souldiers wounded & killed one another. The undaunted valour of our Foot was admirable, they were indeed too forward too adventurous, overrunning their commands, unwilling to be called off. And here this is notable, that when one company of our Foot had taken one of the Works of the Enemy, another Company (through overmuch forwardneſſe and miſtake) did beat them out againe. So that our greateſt loſſe, both in regard of men wounded and ſlaine, was from our ſelves. All this while, my Lord of *Manchester* was with his Souldiers, (as mine eyes, and thouſands more can witneſſe) to countenance and encourage the ſervice: and thoſe who know what dangers he then adventured upon, and how long he continued in the field that night, yea, what care he took to prevent the miſchiefs of the night from a Neighbour Enemy, and to prepare for the continuance of the battell, which was verily expected by us the next morning; thoſe many (I ſay) who underſtood and remember theſe things, will not eaſily believe that his Lordſhip was averſe to fighting, and unwilling ſpeedily to end theſe warres, though multitudes, through ignorance, raſhneſſe, and miſbelieve, do in this manner aſperſe and caluminate him.

That night, the daunted Enemy did in the dark ſteale away from *Newbery*; what notice our friends at *Speen*, had of the marching away of the Enemy, I cannot aſſure, for reports are various; though all acknowledge, that they had ſome noiſe thereof: but this I am ſure of, that my Lord of *Manchester* had not the leaſt hint of the Enemies retreat, till near day-break in the morning; and his intelligence then, was ſingle and uncertain, from a ſtranger. Yet upon this intimation, his Lordſhip haſtned into the field, to improve opportunity, there the newes was confirmed, that the Enemy was gone indeed. Hereupon our whole body was called together; and ſo ſoon as we had in the field (near the dead bodies both of friends and foes, which lay on the ground) made our addreſſes to God, both by praife and prayer, according to the preſent affecting providences,

providences, we marched over the River to *Newbery*: all this while we neither met with, nor heard from our friends at *Speen*, whereupon we hoped that they were in pursuit of the scattered flying Enemy. My Lord of *Manchester* rested not, till he met with some of the Commanders, who had been upon the service at *Speen*, and with them returned to *Newbery*, to consult about the improvement of the present Victory. These particulars, which I knowingly do report, may evidence my Lords forwardnesse, to husband advantages and opportunities, for the promoting of the publick service. But though my Lord Generals Horse, and Sir *William Wallers* Horse were gone some hours before after the Enemy, yet my Lord *Manchesters* Horse, (commanded by Lieu. Gen. *Cromwel*) we found in the field near *Newbery*, together in a body.

It would be impertinent, for me here to speak of by-busineses of small importance, which common fame hath trumpeted abroad. The taking of the Coaches, with the Men and Horses attending the persons in them, was effected by my Lord of *Manchesters* forwardnesse, to furnish Col. *Birch* with a party of Horse for his assistance, whereof I am a witnesse, being used as a messenger unto my Lord to expedite that work.

And whether his Lordship during our stay at *Newbery*, was not as desirous as any others, in every kinde to serve the publick, I refer it to the judgement of them who were daily conversant with him. We having after some dayes, full intelligence, that the King was at *Oxford*, there recruiting his Army, and hearing also, that he intended to fight, so soon as the additionall forces sent for, came to him, our Army marched from *Newbery* on Saturday towards *Oxford*, and that night the Head quarter was at *Compton*. Upon Sabbathday the Army marched towards *Blewbery*, and the Head quarter that night was at *Harwell*, and the Army quartered in adjacent Villages, untill this time the Lord *Warriston* and Mr. *Erem* (who came to us at *Basing*, being sent from the Committee of both Kingdomes, to assist the service of the Army by their counsell) can testifie what was my Lord of *Manchesters* care and carriage in his place, and unto their testimony thus far I might refer them, who are unsatisfied. This day at a Councell of Warre (before these our friends left us) it was found impossible for us to march with our Carriages beyond *Abbingdon*, becaute the wayes, were judged deep and unpassable.

On Monday my Lord with some few who attended him, went to *Abbingdon* to expresse his respects to Major Generall *Browne*; and that acquainting himself with the state of that place, he might the better know, how to be serviceable to it, and to the Kingdome in it, as occasion might require. On Tewesday, all our Horse were called to a Rendevouz upon *Chilton-plaine* (if I forget, nor the name of the place) where all the chiet Commanders of the Army, at a Council of Warre, concluded our returne unto *Newbery*, the next day. Now
because

because this act (as I heare) is much censured (though it was the result of the Councel of Warre, and we had also the expresse approbation of the Committee of both Kingdomes, I will therefore make bold to suggest the grounds thereof as they were related unto me. 1. That corner of the Countrey (being bare before we came thither) could not afford means of subsistence for our Army, and we had small hope of receiving seasonably sufficient supplies elsewhere. 2. By continuing there, we should wholly devoure those provisions whereby our friends at *Abbingdon* (being Neighbours) might expect some reliefe. 3. Because there was no hope of getting over *Wallingford*-bridge, to fight with the Enemy on the other side the River; and the Enemy might, by making overtures of engaging, and yet deceiving our hopes, have waited our Army through unavoidable wants, without striking one blow. 4. And our forces did daily weaken very sensibly, through the great scarcity of provisions of all kinds, our Souldiers being under much discontent and discouragement.

These reasons (as I believe) moved our return to *Newbery*, upon Wednesday, and the same night some of the Enemies came from *Wallingford*, into the same Quarters, from whence we were removed. Upon Thursday, our Scouts brought newes to *Newbery*, that the Kings whole Army was come over the River, with a purpose to relieve *Dennington* Castle. And although many amongst us, gave little or no credit to these reports; yet (of my knowledge) my Lord *Manchesters* cautiousnesse was such, that hereupon he moved the drawing up of all our Horse to a Rendevouz the next day, that we might be ready to prevent the relieving of the Castle.

How this his Lordships motion took with others I cannot say; but that it was disliked and gainsaid by Lieu. Gen. *Cromwel*, my self, and many others can testifie, who heard him earnestly dissuading it, by words to this effect; *My Lord, your Horse are so spent, so harrassed out, by hard duty, that they will fall down under the Riders, if you thus command them, you may have their skins; but you can have no service.*

Although I dare not say, that Lieu. Gen. *Cromwel* did from unfaithfulness to the publick, thus dissuade the drawing up of our Horse on Friday. Yet this my self, and many thousands are most confident of, that through this neglect followed the advantage of the Enemy, in relieving the Castle, and our disappointments. For our Horse being (through the scarcity of provisions) quartered at a great distance from one another, and some of our Troops being 10 miles, some 12, and some 14 miles from *Newbery*, they could not possibly (after the Alarme on Friday in afternoon) come in soon enough to prevent the Enemies coming to the Castle, much lesse to fight with the Enemy in a convenient ground, before he came thither: whereas, if our Horse had been brought together upon Friday (according to my Lord *Manchesters* motion on Thursday, before mentioned),

tioned) we might have met the Enemy with a timely and successful resistance (through Gods mercy) at least for the preventing of the Castles reliefe.

But I will look backward, and take up my Relation where I left it. The former intelligence received from the Scouts, and the motion from my Lord made on Thursday, not being improved, we waited, to understand, what another day would bring forth: and when certaine unquestioned tydings came on Friday in the afternoone, that the whole Body of the Enemies Army was on their march towards the Castle; then Posts were dispatched to the severall Quarters of our Horse, to command them to come in early the next morning: but the Enemy having gained the opportunity which we lost, the Castle was relieved, before we were ready to make resistance: yea, the Enemy had placed themselves in Battalia, in the field betwixt *Dunnington-Castle* and *Newberry*, before our maine Body of Horse were in any posture for service. It would not be to my purpose in this Relation, to specify how bravely a party of the Enemies Horse did assault a party of ours, routed them, and did beat them to our Foot, who received the Enemy with much courage, and repulsed them bravely, who took away with them (as we heard after) the dead and wounded bodies of many, who were much esteemed. Neither doe I intend here to tell, how the severall Commanders, had now disposed of themselves and their forces. My Lord *Manchester* was with Major *Skippon* in the field, where all the skirmidge was that day betwixt us and the Enemy, and they both often and earnestly called and sent for Lieu. Gen. *Cromwells* Horse, (as I am credibly informed) but they came too late; for before they marched through *Newberry* towards the Army, the Sunne was set, the Enemy was making his retreat out of the field, which mine owne eyes and others beheld with much grief of heart. Major Gen. *Crafford* (who is knowne to be sufficiently forward to engage) though his command was over the Foot, yet upon my Lord of *Manchesters* cummand, himselfe also being moved in the approach of the daring Enemy, did with 9 or 10 Troops (some of most whereof he rallied amongst them formerly routed) charge a body of the Enemies Horse, and caused them to give ground. By this it may be guessed what good service might have been done, if more Horse had been at hand. That night, I hearing many accusations charged upon the Horse which came not in, I made bold for mine owne satisfaction,

to enquire (of a valiant Commander my worthy friend) the reasons wherefore those Horse kept at such a distance from service, that day, from whom I received these. 1. Because there was not field room for our whole Body to serve in. 2. Because (if they had come in) in that ground, they should have been exposed to the Cannon, playing from the Castle, which would in probability, either have broken, or disordered their severall Bodies before they could engage. You see, that I am desirous in my Narration, to give all men their right, and to keep off groundlesse censures. And here I wish, that it may still be impartially considered, whether yet it appear by this true relation, that the Duke of *Manchester* was more averse to the Kingdoms service, then other men, when either necessity or opportunity did require it.

The Castle being relieved, and the Enemy retreated, our Commanders in chiefe, upon consultation resolved that night to lead forth about 4000 Horse with some Foot, to fall upon the Enemies Rear, so soon as the Moon did arise, hoping by this means to regain what we had lost the day before; but the Enemy continuing all night in a full body, that designe was disappointed.

In the morning our whole Army was drawn forth, with intention and expectation to fight with the Enemy, before his removal out of our reach. This being wished, my self, with other Ministers who attended the Campe, did our duty by prayer and exhortation, to prepare them for the expected battell. But when our Commanders had viewed the strength and posture of the Kings Army, and the advantage of ground which they had gained, together with the dangerousness of the passages to the Enemy (being both near *Dunsmuir* Castle, and through lanes) they with one voice at a Councell of War, judged it unsafe to engage. What passed in conference at the Councell of War, I know not, neither did I judge it meet for me to enquire after those matters: But this I profess, that I heard not any, either Officer, or other, to blame my Lord of *Manchester*, as more backward at that Councell of War, then others, to engage with the withdrawing Enemy. Afterwards, while the Army continued at *Newbury*, and the peace offering, I remember nothing of moment to be reported; but this one thing, (which is not rightly understood, may occasion mistakes, to prejudice) that whereas 3 Regiments of my Lords Foot, were ordered to march unto *Raig*, to assist the Horse in the service there, they were commanded

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(when on their march) to returne back, according to the counsell of Sir M^r. Waller and Lieutenant General Cromwell (as they were going with my Lord in his Coach to Aldermansbury) upon these grounds, as I was informed. 1. Because there would not in likelihood be any need of that strength there at that time. 2. Because their coming thither would straiten the Quarters of those who were already there, and consequently, make their continuance more uncomfortable. When upon an Alarm, that the Kings whole Army, was on their march to relieve Basing-house; it was ordered, that our Forces should remove from Nymbery to joyne with our Horse sent to Basing before. Now I was necessitated through bodily distempers, to withdraw from the Campe, and therefore cannot from observation speak of the passages afterwards. But I have been told againe and againe, that the calling off of our Horse and Foot, from Basing, was from the order of a Councell of War, no man dissenting; and also, that no man was more forward in giving his vote, for that Order, then Lieutenant General Cromwell.

This is the summe of what I have to say, concerning the chiefe Occurrences in our V^el^ent expedition; wherein, though we had not such happy success, as was desired and expected, yet therein, those acknowledged much of Gods goodnesse, who did most exactly observe his providences in our motions and adventures. Herein I have faithfully, according to my observation and best intelligence, represented things, with speciall references to my much Honoured Lord, because although misports, and misbeliefe, his Lordship is tendered to the world, under the black cloud, of sad reproaches. His Honour I confesse, is very dear unto me, and the heavy censures with which many doe load and wound his estimation amongst men, doe much afflict me; yet (I bless God) the cause, wherewith his Lordship hath been trusted, and wherewith he hath successfully appeared, is much more dear and precious, yea (if I know mine own heart) I would desert his Lordship, and myself also, deserting that glorious cause of Jesus Christ. I well remember, those words, *Job. 13. 7. Will ye speake righteously for God, and talke deceitfully for him?* And therefore I am awed with the face of God, while I am pleading for man. Yet thus I doe most seriously professe, as in the presence of the heart-searching Majesty, that I know no cause, wherfore I should once question his Lordships fidelity to the cause of Reformation, and that service of

the Kingdome, wherein he hath been prosperously employed. But as the matter of his Accusation is to me most strange and unexpected; so the manner of managing it, by many, who are accounted not only ingenious but eminently pious, is to me and many, a matter of much wonder: For should not those who have received favours from my Lord of *Manchester*, and have solemnly professed truth and strength of respects to his Lordship, rather have signified in private their suspicion of his faithfulness (if they apprehended cause) then proclaim to the world, offences, whereof he never heard? Might not his known meekness and sweetness of disposition, have encouraged them, to performe this office of faithfulness, who often had the opportunity of secrecie to have performed it? Would not such a course rather have answered that rule of our Saviour: If thy brother offend, goe and tell him his fault, between thee and him alone, &c. then to divulge (I will say no more) in a publick way, those things wherof his own heart never suspected himself to be suspected? What Christians, yea what men doe not looke for such friendship, such ingenuity, from them who converse with them daily, and ordinarily come to eate meate at their tables? And had the prejudice of the publick long been feared, through the apprehension of any ill principles possessing the Earle of *Manchesters* breast, why was not this sooner suggested, for the prevention of publick prejudice?

I will not dare to guesse either at the grounds, or ends of that which now is broken forth, but shall leave secrets unto the Lord, who in his own time will make the counsels of all hearts manifest, and bring to light the deeds, the designses of darknesse.

Neither doe I thus expostulate, as yeelding to the truth of the matters, which are commonly charged upon him: for I have many reasons to believe the contrary, some whereof, I shall briefly mention.

His Lordships former actions and adventures for the publick, rendered him in the opinion of the godly party in the Kingdome, as a true, trusty Patriot, both to Church and Common-wealth; and truly, I am ignorant, what should cause people to alter that opinion, though I have of late, had more opportunities to discover him, then other men.

His Lordship hath often, in the hearing of many witnesses, thus expressed himselfe solemnely, *I could consentedly part with halfe my estate,*

estate, upon condition the discipline of Christ was established, and a good Ministry settled in every Congregation of the Kingdome, yea with those conditions, how gladly could I betake myself unto a Country life, and leave all other contentments in the World. Oh! how frequent, how constant have his breathings beene after peace, with the perfecting of that Reformation which is hopefully begun. And therefore it is a thing incredible to them who know him, that he should take any course, to continue the Civill (or rather uncivill) warres of the Kingdome, which doe continue and increase confusions. I know no man, who attends the Campe, lesse self-seeking, and more desirous to issue the Warres, in a comfortable Peace, then my Lord of Manchester.

And this is to my selfe, an evidence of my Lords innocency, in regard of what is laid to his charge; that when friends had suggested to him by Letters, Lieutenant Generall Cromwells purpose to accuse him (as was gathered from intimations looking that way) he solemnely protested, that his integrity was such, that he could not believe any such matter: Yea though he did cast about in his own thoughts, what matter of just exception might be laid in against him (for he was farre from expecting false accusations) he professed seriously, he could not imagin what it might be; except it were some old complaints, in reference to Major Generall Crafford, and some late estrangements from Liev. Gen. Cromwell; since his heates expressed at *Lincolne*, which gave occasion of just offence.

And when upon his comming to *London*, his Lordship understood in generals, that unfaithfulness, and unwillingnesse to improve opportunities and counsels for the publick good, against the common Enemy, was laid to his charge, by Liev. Gen. Cromwell; this was his Lordships answer: *I pray God forgive him, for he knowes in his conscience, that he hath wronged me, in speaking untruly.* And these words falling from a friend, *How much will your Lordship suffer in your honour, by meanes of this aspersiō?* His Lordship returned this reply, *My defence is from God, who saveth the upright in heart.* These things, which of my credit are truths (unto which many more might truly be added) I leave to the consideration of the ingenious, calme, unbyassed Christian, how farre they may at least perswade the suspension of censures and clamours, till my Lord hath vindicated himself from his accusations.

But it will be said. There is no smoke, but it argues some fire. And

the reports of people, yea of good people, against my Lord of *Manchester* are so common, that doubtlesse all is not right.

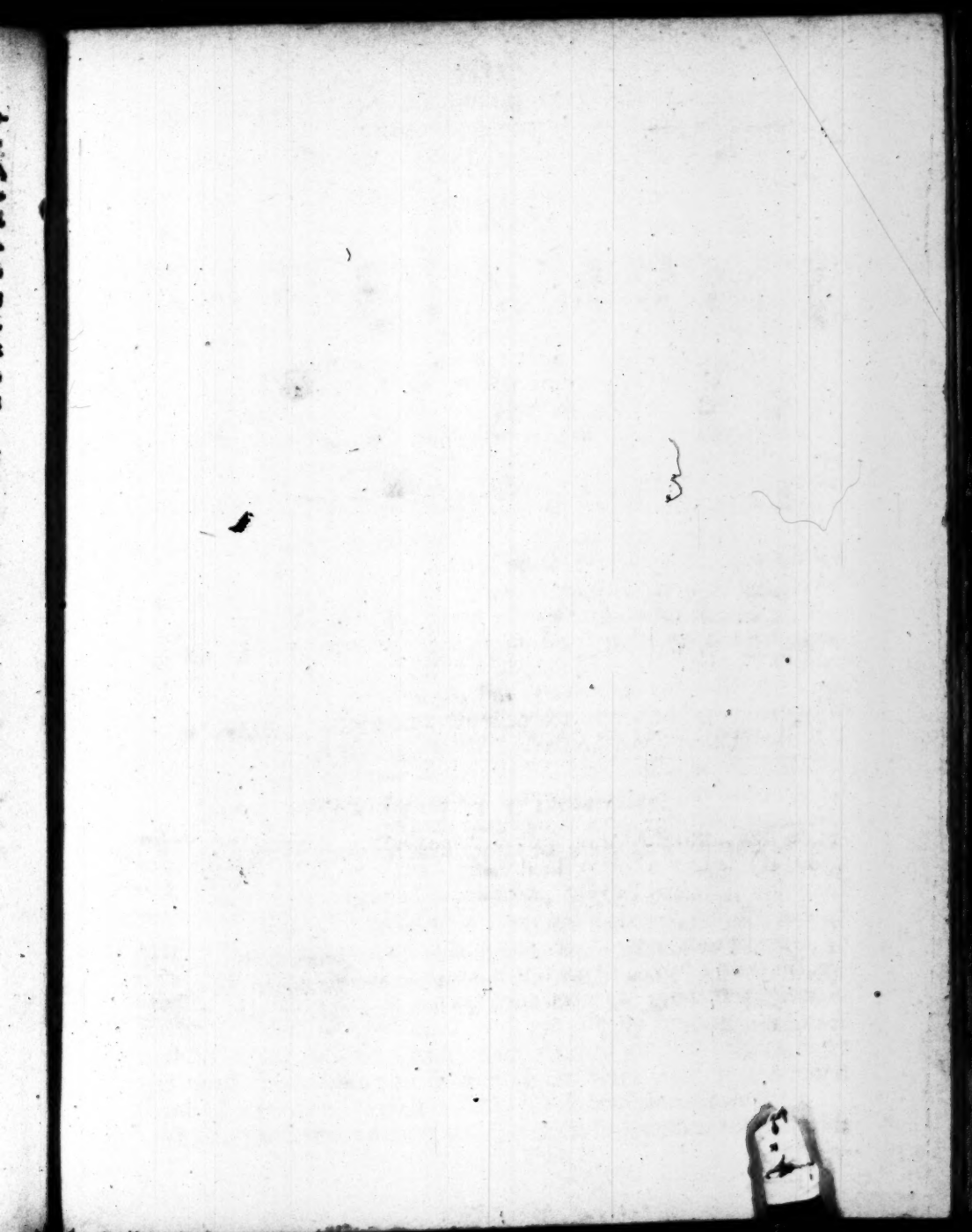
I doubt not but Gods hand is in my Lords sufferings of this kind, who hath learned to justifie God when injured by men. He hath expressed his desire to know Gods meaning in the Rod, and hath professed his willingness to see, that he might reforme, whatsoever others espy blame-worthy in his course. But the opinion and language of the multitude, is no good argument to prove him guilty in that kinde and measure, as charged. It is an evill to be lamented, that people are so apt, with credulity to take up evill reports against their Brethren. Besides, the world understands, that divers persons acted by principles opposite to one another, are yet both violently contrary to the wayes of my Lord of *Manchester*: from hence the dust may be raised and continued, which for the present doth darken his reputation, which was wont to shine forth more brightly, and which God (I hope) in his good time will cleare againe.

I might here take occasion, to mention many strange palpable untruths, slanderously raised and spread, yea, conveyed by Letters beyond the Seas, to blast the credit of them, who desire to walk with God: and no reason here can be imagined, but their difference in judgement and practise from them, in some matters of Church-government. But that Scripture doth check me, *Tell it not in Gath, and publish it not in Askelon, lest the uncircumcised triumph.* The Lord heale our breaches, reconcile our differences, and knit our hearts together in more strong brotherly love through Christ.

My selfe expects severe censure from many people for this service, which (in the judgement of many worthy godly friends) I had a call to discharge: but I hope the sincerity of my heart through Gods grace will support me under such burthens, if they shall be cast upon me.

If my faultinesse shall be discovered, the Lord I trust will so farre preserve me, that I shall not adde stubbornnesse to weakness. And if any shall passionately and unchristianly throw stones at me, and cast dirt in my face, I hope, that my God will make me able to pry them, and to pray for them, and to learn more humility and circumspection in my conversation.

FINIS.







THE
PARLIAMENT
SCOTT:
Communicating His Intelligence
TOTHE
KINGDOME.

From Thursday the 19. of Decem. to Thursday the 26. of Decem. 1644.

Thursday the 19. of December.

THe Commons proceed to perfect their great Ordinance, and accordingly did, all members of either house are to be exempt (as before we gave you) from all employment, Martiall or Civill, only Lord Lieutenants, Commission of Oyer and Terminer, and Justices of Peace: That it might appear to be a businesse of great concernment, so shew their unanimosnesse in it, and that it might receive a more full impression upon the Lords in putting them upon the greater expedition in passing it, as that which no doubt will exceedingly facilitate our peace with his Majesty, and if a condiscention be not to our Propositions, make very much for the better prosecution of our war: They agreed that it should be transmitted to the Lords, the whole house accompanying it.

This day there was a motion made for haste in returning answer to his

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Majesties Answer, and desire of a Treaty, and it was prest very much out of reason of State, with somewhat more, which we could have hinted in our last, but to be plain in either of these, and to publish such things, is not fit: In the afternoon the house sate, and rose not untill 10. at night, there was great dispute, whether a Treaty or not, but mainly upon the manner, and other Concomitants; at last it was resolved that a Treaty should be, and indeed to have been other had been sad, for Treaties have ever in great warlike differences been hearkned unto, as at this instant between almost all the Princes of Christendom, and in particular between the Emperour, and the P. of *Transilvania*; and what would all the Princes, neighbours say, should not that be, and how in discontent would the people of our Nation be; and if any think the Propositions do not purport as much, they certainly do not understand them.

This day a motion was made, that the Swedish Agent might have Audience, he having received a Letter from the Queen of *Sweden*, and it was agreed he should be received *Saturday*.

We were put in hope that *Knaresborough* was taken, the breaches being made by the pocket Pistols, and one greater, they had been in Parley when the Messenger went away: The same day we heard that some of Sir *Samuel Lukes* men had fallen upon the enemy, taken 15. Reformadoes, 40. horse, and made the enemy remove farther; as for that collected body mentioned in our last, its in continuall motion, being about 1400. horse, 500. foot, and two small pieces; there is a generall suspicion that they attend some Plot; but we rather think they moove so, in regard quarters are so hard to be had, as those that abide long in a place can tell, we are not confirmed in the plot of *Redding*, but in that of *Lyn*, the party being brought to *London* seems, and so professeth to be in nothing grieved, but in that it did not take: we hope nobody will be troubled when he receives according to his merit, for if men be so stiff that they will not cry, and Petition for mercy, not in a bustling way to send souldiers, or a surreptitious way, where its not so proper; its fit they receive condigne punishment: *Byron* asked mercy and could not have it, a great Peer in *England* might have had it, but would not aske it.

We had this day news, that Coll. *Thorney* had fallen upon a party of the enemy, taken 30. horse, a brother of my L. of *Chesterfields*, a Captain, one *Babington*, this taking, if there were not to supply, were excellent good, but the return is too easie, and the losse the peoples.

Friday the 20. of December.

The Lords and Commons, and Commissioners of *Scotland* being desirous to speed his Majesties Commissioners back, least any discontent should

should be taken at Oxford for their delaty, met in the painted Chamber, and presented to them their joynt Answer, which because its a busines of great concernment, and by peeces or breviats the Kingdome cannot be so well understood in the transaction, we shall give you it in the words as it was delivered.

To the Kings most Excellent Majesty,

We your Majesties humble and loyall subiects of both Kingdomes, have considered of your Majesties message of the 13. of Decemb. 1644. sent by the Duke of Richmond, and the Earl of Southampton directed to the Lords and Commons assembled in the Parliament of England at Westminster, and the Commissioners of the Parliament of Scotland, and do in all humbleness return this Answer,

That we do consent there be a Treaty for a safe & wel grounded peace, but finde that it will require some time to resolve concerning the instructions and manner of the treaty, and therefore that your Majesty might not be held in suspense, touching our readinesse to make use of any opportunity for attaining such a blessed and happy peace, in all your Majesties dominions, we would not stay your Majesties messengers till we do resolve upon all the particulars, which we will take into serious consideration, and present our humble desires unto your Majesty with all convenient speed.

When this was presented, his Majesties messengers seemed to intimate somewhat more they had, and by way of compliyanse, vvhich being unusuall, and the Members not qualified further, begot a great debate, the conclusion on our part seemed to be to this effect. *That they had no power further then to return an answer to their Lordships, and if they had any thing more in command from his Majesty to deliver, they knew how to make their addresses to the houses of Parliament.*

This day we had news that Major Duet had fortified the house of Sir John Evelin, and had surprized a party of the enemy, taken about 60 horse: Also that Major Generall Hoborn, for so we call the chief Commander of the party now west, vvas in a good posture, that he increased, that there vvas no feare but the Plymouth horse would get well thither. that the enemy is sensible of our growing condition in the west, that they draw together to hinder it, and that a party of them not being well pleased with a quarter of Col. Massies, being 1000 horse, went to fall upon him, but her understanding of it, plaid his game so, that that great party vvas scattered, most of the chieftains taken or killed, if this be not true, then there comes some untruths to Oxford.

We had also news that the Castle of Dover should have been betrayed, and that there vvas a Commission of Array to be put in execution, and the

Confederacy vvvas 14 miles in length, and diuers taken that vvvere to bee actors, the truth of this, makes us credit a general design or plot upon all and part, though it appears not so full for *Redding*, yet its rather want of Intelligence, then a fiction.

This day we heard also that his Majesty vvvas drawing a party of 6000. horse together, and that P. *Rupert* vvvas to command them, and that they vvvere designed for *Newmarke*, but there is no more but talk, not a foot as then made in the expedition, let us take heed and look about us vvwith narrow eyes, for this design hath no ground in reason, unlesse it be to destroy the considerable remaining powers of our side, who have the unhappinesse to be deeply harrowed by envy, which is not the least of miracles to repose in, part hated.

Our party went forwards this evening to relieve, or farther accommodate *Abington* with provisions, and to leave Col. *Jo. Fines* his Regiment of horse to be assistant thereunto, which had, no doubt the Col. will so bestir himself that provisions will be brought in without such great charge and trouble; the sad effect of the late *Barkeshire* expedition we shall not see this two years recovered in time, nor is the charge to, and losse not to be reckoned.

Saturday the 21. of December.

The Commons sent up their Ordinance for nulling the Members of either house, as to places of Arms, or civill power, and their whole house accompanied it.

There vvvas a Petition of the Commanders of the old Infantry, remonstrating diuers grievances, vvwhich no doubt they have ground for, and just cause of complaint, as vvwell as those that pay and imploy them.

This day the Commissioner of *Sweden* had audience, and made a general, loving, compliant speech from the Queen of *Sweden*, but the especial Letter was only delivered, not opened.

The Messengers of his Majesty this afternoon made declaration of that hinted the day before, and as before we promised, so we shall continue to give you that delivered at large.

My Lords and Gentlemen, we are commanded by his Majesty to let you know that it is his desire, that before our going from hence, we may receive a resolution to that part of his Majesties desire exprest in his Message, of the 13. of Decemb. 1644. concerning your treating with him by fit persons to be appointed on either party, that so according to what shall be agreed upon, we may have opportunity to offer what else we have in charge from his Majesty, in order to the procuring a happy peace, but yet his Majesty earnestly desires that the way proposed by him may be agreed unto, as that which best conceives

conceives to be the most likely means speedily to draw on a happy and well-grounded peace, whereas other ways the distance of the place which his Majesty is most likely to reside in, as also many other respects, will exceedingly lengthen the Treaty, and defer the attaining that happy end and blessed peace which his Majesty above all other things so earnestly desires, and consequently a cause of the farther effusion of his Subjects blood, besides the many other losses to the Kingdome, which his Majesty is so desirous to prevent, that as he will readily do what else shall be requisite on his part, so he will most willingly give such power to the persons employed by him, as there shall be little or no loss of time on that occasion; the compassionate sense his Majesty hath of the misery and calamity the Kingdome suffers by this unnaturall war, prevailing so far upon him, that he is so earnest in seeking a remedy, as if he himself were the only sufferer.

James Richmond and Lenox, Tho. Southampton.

Before we give you the answer of the Lords and Commons, give us leave to say two or three words.

When our Members were at Oxford, they had answer from his Majesty, He would send answer by messengers of his own, which contented them, and why should not this, being before as you see delivered, answer the Messengers from Oxford? But its answered, our Lords and Commons were very ill accommodated at Oxford, which made them glad of an answer, that they might be gone, but those that are come from Oxford, have good accommodation, and somewhat more: thats true, and no question is one ground of making them so desirous to continue their negotiation here, as well as for the speedy ending the miseries of England by a happy peace, which more might not be the least cause of the Parliaments adhering to their first answer, who no doubt are as desirous of a happy and well-grounded peace, and to have the subjects freed of misery, as they at Oxford, as at last will appear. Their second answer being the same in effect with the former.

The desire express in the last papers given in by your Lordships, is part of his Majesties Message of the 13. of Decemb. 1644. and concerns the manner of Treaty, which according to the answer already given, will require some time to be resolved upon, and therefore it is the desire of both houses of Parliament, and of the Commissioners of the Parliament of Scotland, that your Lordships would be pleased speedily to make your repair unto his Majesty with that answer already given to his Majesties Message brought by your Lordships.

This day there was a new discovery, the Lord Digby had a plot upon Abington, and thought to have corrupted Major Gen. Brown, he leaves no stone unturned: Lords, Knights, Gentlemen, and at last a Citizen of London, he hath been very unhappy in the successe, for his plots have not

taken, he hath in nothing so much lost himself, as in this treacherous way, unless in drawing his Majesty into these by-ways.

Monday the 23. of December.

Sir *Alexander Carew* lost his head, and theres an end of a betrayer of trust, there is now a necessity of some execution, which might otherway its like have been past by; if plots break out thus fast, excuse the Parliament if some be made examples: Its a very sad thing to think how these wayes disgrace our Nation, shew us when a Turk, when a Spaniard, when almost any Nation betrayd a trust, hardly in an age: Where theres no hope, there will be no attempt; Indeed my Lord *George* youle dishonour and shame your Nation, and if you hold your hold, you will bring as much misery upon your friends, gentry, as his Grace of *Canterbury* did to his of the Clergy, undid them all, so that they are bound to curse him to the lowest hell with his English Masse, and so if the wives and children of these Gentlemen teere you in pieces, they will not do you any injustice, nor give you so much as you merit, and if they catch you, Gods hand may in an exemplary way.

This day the Lords were upon the Bishop of *Canterbury*, who is now drawing neer his end, would to God *Englands* miseries were as neere, he vvas the cause of them: He that was grand favourite to a Prince, did nothing without his Masters knowledge, direction, or approbation, as hee said often; This proud Prelate was by the Lords found guilty of subverting the Laws, Religion, and Parliaments, and of introducing Tyranny, Popery, and arbitrary government: Let none draw this conclusion, that sure his Master had the same design, for many a good Master may be abused by an evill servant.

The Lords after some debate this day, referred the businesse of my Lord of *Canterbury*, as to the matter of Law, back to the Commons, being not satisfied that it was Treason, which being brought in, then there remains no more but judgement, his guilt as to fact being before found.

The Lords that came from *Oxford*, prepared this day for a speedy return, by their visits of the Royall plants at White hall, as also the Commissioners of *Scotland*, but its said they expect an Exprelle from *Oxford* before they go.

We had this day fresh stories of the great powers of his Majesty gathering, they are designed in talk to every point of the Compasse, some say into *Ken*, others *Cambridge*, others *Glocest*, others *Cumberland*, and it is well, for it puts all the parties into a wary posture, so that if the Generall Prince *Rupert* be chid for Gathering such powers together this winter, and effecting nothing, he may say as the Duke of *Buckingham*, when he was accused for spending in a voyage to *Spain*, thirteen hundred thousand pound and done no hurt to the enemy, yea said he, I caused the King of *Spain* to put *Garysons*, and to fortify many of his townes upon the sea-side.

Thursday last, which we had almost forgot, Sir *Edward Ford* escaped out of the Tower a notable thin spark, no place will hold him, he got out of *Windsor* Castle before, there is a speech as if his extremity was great, and that he needed need shayes of food, and that such as with difficulty was obtained, was retained from him, that he offered great bond never to beare arms again, and for all that he could not get Liberty, but that we shall not say any thing untill the State is wise, active men are dangerous, and it is be feared now, he will do much mischief in *Suffex*: get he forties.

Tuesday the 24. of December.

We had a full and ample relation of the relief of *Taunton Town and Castle*, for we understand they in the Town had made a little ditch or Trench, and as *Lime men* (never to be forgotten) stood so bravely to their tacklin, not only the souldierie, but the inhabitants, that when the enemy attempted to storme it once, and again, they were beaten off; these are the honest Puritans, who deserve better, then they have from some. *Sir Ambony Cooper* that most eminent and cordiall returner that we know of being most serviceable in those parts, we mean of the Country Commanders, and from whose pen the Relation came: We are now neer 3000. and rest confident that we shall passe our intended party by land to *Plimouth* in despite of *Greenwill*, which there, we may hap send him farther off; this party is so considerable, that my *L. Hopton* is faine to be dispatcht to the West withall speed: We hope Major Gen. *Hoborne* will give us brave content there, and let others harmes make him beware, a good Pilot that hath seen divers split upon such, or such a rock, will take care, and if he do but walke warily, he may hap fetch back all their great preparations, which are so much talked, which if we do, and make them quarter upon the West this Winter, we cannot but send them to the mountains next Summer, but we will not brag for last summers sake: a poor West, how unhappy hast thou been? who of all parts wert most upon rationall principles the Parliaments.

This day we heard more fully of *Knaresborough* being taken, the souldiers had the worth of 15000. li. among them, and they needed it, for they have had lesse pay then any, and indeed its a miracle that men should be kept together, with that which they have had: We hear also of a good party of horse drawn out of those parts towards *Nowarke*, believe it if we straiten them they will kicke, great persons, as there are many in command, and in the Town for safety, will hardly be got to die a lingering death; we shall pinch them with hunger and could by *Marb*, if we hold on; and we are like to do as much for *Scarborough*, and put *Sir Hugh* to teach his Commanders the game at Chess, thereby to minde their belly lesse, the ground of its first invention, as is conceived.

This day as was expected the Duke of *Richmond*, and Earl of *Southampton* went for *Oxford*: they discreedly managed their affair so far, as appears, which they that understand the latitude in reason, left to Ambassadors and Commissioners, will we believe not gainsay? and so hath the Parliament with them, as by what before is related may be gathered: God send a good end, a good Peace, which both so much wish, only the great question will be, what is good? which will be the hard pull.

The house spent most of their time upon a Petition delivered from *Sir John Holham* himself, wherein he desires a few days more to be Reprieved, that he may the better prepare for death: This death is such a thing, that it frights, when its neer, but it should deter from that which brings it, he hath his desire, and is reprieved for six days.

The great Ordinance exemping members from offices, Civill, and Martiall, was once read by the Lords this day, and somewhat moved about the managing that particular, of persons to Treat, but nothing concluded.

We hear that *Mr. Walter Montague* is turning Protestant, and that a learned Dn was to dispute with him to convert him: the matter is not like to prove difficult if we succeed well in our war, that the great Argument that converts to the Protestant Religion, and to take the Covenant: It will be expected that we say somewhat of the great difference between the Earl of *Manchester*, and Lieut. General *Cromwell*, you know we have ever wished it buried, and are sorry that it is yet depending and prosecuted, though not very eagerly, whether by reason of other business, or that it may die we know not, but that it should be renewed in Print; we are most sorry, for one book begets usually another, which makes the difference more publike and greater, neglect, and after well doing, is the best means to recover the hearts of the multitude, if they be

to be regarded, which is very disputable; besides, we pray that the house take notice of what is published, as a prejudging what is depending before them.

The Letter in Latine from the Queen of Sweden, being very large, was this day opened, but not read, direction was given for its translating: If you will take reports, it is a great overture, and a tender of very much, enough to ballance our differences, were they even, as we hope they are not: but its a businesse of great concernment, and must be very much weighed, as no doubt it will.

We hear that the brave sparkes English, and French, that were taken coming from the North towards Oxford, as Monsieur St. Paull, one Strickland, it may be he slip out of Aldersgate Street; and others were taken by a Captain of Northampton Garrison, divers were wounded.

We were put in hope this day that Allen the great infester of our coasts of Norfolk, and Suffolke was taken, good newes if true: We understand likewise that we have taken a Knights house neer Newarke, and fortified the Bridge on the North side; some say the Scots are coming this way, which if true, its like the cause is want of quarter where they were, so miserable is those Countries.

Wednesday the 24. of December.

Was kept as a Fast, though formerly as the supposed day of our Saviours Nativity, though its evident he was born towards the end of *September*, or the beginning of *October*; the alteration of this day troubles the children and servants, who are afraid the time will be ingroft by the Father and Master, before theirs to play in: besides, they lay much to heart the losse of Fies and Plumb-pottage, but no doubt care will be taken when troubles are ended, to content in these; and indeed if it were so, its probable they would more willingly observe the Lords day.

This day collections were made for the people of *Plymouth*, inhabitants and others well affected being stript and thrust out of their country to them.

Now for our Country friends.

We had few Letters from beyond Seas this week, only a full and large Confirmation of the Sweads overthrowing *Gallas*, not to trouble you with particulars of the manour of the fight, and how they came to be overthrown, having before toucht; that we shall adde is onely this, that it is a totall overthrow, that some 5 Colonels, as many Lieutenant Colonels, 3 Majors, 13 Captaines of horse, 16 Lieutenants, as many Cornets, many Subordinate Officers, 1500 Common Horse men, 13 Standards, 500 Horse, and the Victory was persued a great way, but the winter season being troublesome, it was not followed so far as other wayes.

There are Letters that say the two Generalls employed against the Prince of *Transilvania*, have fallen out, and that they fighting a duel, the Count of *Buchheim* hath killed Generall *Gottz*.

We hear also that the Duch Ambassadors receiving no further incouragement in the busines of composing between His Majesty of England, and Parliament at Westminster, are commanded back, and that they having been at Oxford so take leave of his Majesty, are to returne.

The Treaty between Denmark and Sweden is put off for some monethes, but the war continues, and *Gallas* being thus vanquished and sick, as Sir *Walter Rawley* was, being not willing to returne to Court, the Sweads will have opportunity to returne with a great part of their army into *Holsten* for winter quarters, and to *straiten*, and subdue the better the Danish power beginning there to appear, all things making against the King of Denmarke, and presaging that sad story of the Sweads swallowing up of that Princes Dominions.

London Printed for R.W. 1644.

(659)

Numb. 83.



The taking of Sir Roger Coopers house near Newark and therein Sir Roger Cooper & his son with 50 others by Col. Thoresby & his officers, and the Lancashire forces, and the Enemy in Donbarron. The Duke of Lenox and the Earle of Southampton gone back to Oxford with a copy of the Kings last Message, and the Parliament, a day or two since sent by them on Tuesday last. Captaine Hotham sentenced by the Court Martiall to lose his head. A Petition presented to his Majesty from divers new made Knights in Shropshire, for his returns to the Parliament, the taking away the government of Bishops, and suppressing of papists.

Mercurius Civicus.

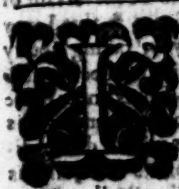
LONDON

INTELLIGENCER

OR,

Truth impartially related from
thence to the whole Kingdome,
to prevent mis-information.

From Thursday Decemb. 19. to Thursday Decemb. 26. 1644



In regard the Triall of Captaine Hotham is now brought to a finall period I shall for more plenty satisfaction therein communicate the full substance thereof which I shall impart in the same words it was delivered by the Judge Advocate before the Court Martiall in Guild Hall on Saturday last Decemb. 21. being as followeth:

O III

Mg

May it please you Sir John Corbet,

ON Munday last was fennight I gave the prisoner at the Bar his charge, the same day and the next compleated the evidence, The Friday after the prisoner began his defence and finished it not till munday last, but by occasion of a soleme Fast on Wednesday and some urgent occasion of Trial of prisoners on Thursday the Reply was necessarily referred till now; you may be pleased to remember the charge against the prisoner was grounded upon the second and seventh Articles in the Ordinance; That being an Officer and Commander in the service of the Parliament he deserted his trust and adhered to the Enemy, which is an offence within the seventh Article. And the second is, that he plotted, conspired & endeavoured the betraying of the Parliaments forces under his command and the Garrison of Hull to the Enemy, which falls under the second Article. The particulars of this great charge I have formerly represented and laid open to you, and the Prisoner hath spent twice that time indeavouing to give Answer to these particulars, with as much temper and advantage to himselfe: I must confesse, that he hath not been so fully and sufficiently done to purge himselfe of those crimes objected against him, and with what satisfaction comes now to be examined: wherein I may in the general observe somewhat of the quillry of his and the States witnesses, which for number are much alike: your notes will tell you that I produced on behalfe of the State to make respective prooffe of the particulars of his charge in Number 27. witnesses whereof a noble Lord, a Lieutenant Generall, 6. Colonells, one Lieutenant Colonell, 3. Majors, 2. Esquires, 4. Captaines, 5. Merchants and a reverend Divine make up 20. of that number, three of the other have bin his own servants, a fourth his Fathers servant, and the other three remaining no exception at all against them, and indeed no exception hath bin insisted on against all these, but only one who had bin his own servant and employed by him in some of his most dangerous designes, which exceptions I shall give Answer unto in their due time: of the 26. Witnesses which the prisoner hath produced I must observe, that 17. of them are persons nearly related to him and his Father, and some of them involved in part of their guilt, other six say little or nothing to his purpose, and the three remaining are the noble Gentleman Members of the house of Commons (against whose Testimony I shall not take the least exception) appeare to be nothing acquainted with his secret and dangerous designes, though to colour his defence he hath troubled them with some Questions in this cause. The prisoner by the patience of the Court hath had along and full time to make his defence, and good reason for it, the case so nearly concerning him, and I that have the honour to be the servant of the State in this employment, shall desire so much of your patience as that I may represent the true state of the businesse as now it stands before you, taking liberty to reinforce any part of the States prooff as I shall see cause, which shall be no new charge but a confirmation of the old: Here I might rank his offences under three severall heads: His constant Treachies and Correspondences with the Enemy: His most outrageous and bloody assaults towards his Generall, his wilfull disobedience to the Orders and sometimes countermanding the Orders of his Generall, his marching away without orders and deserting of his Generall: His wilfull omission of opportunities upon the Enemy, his burden some time and plunderings upon the Parliament

Parliaments forces, and his quarrellsome with the Parliaments Commanders in the same employments, his reviling the Parliament and their proceedings, his resolution and practise in an hostile manner to charge the Parliaments forces; and lastly his escape out of the custody of the Parliaments officers, his resolution never to returne to his Trust or their hands: all these are the heads of that charge, and the evidence made good against him: I might here prosecute all in this order, but in regard the way of my charge, and his defence had respect to the Order of time wherein these actions were committed and not to this former method I shall pursue that course which both he and I have already taken, and shall addressse my selfe to make my Reply accordingly.

After this the Judge Advocate proceeded on in his reply wherein he insisted upon the severall particulars of his treacherous proceedings as they were acted in time, which I shall not now at all mention but refer you for further satisfaction therein to number 81. of this weekly intelligence, wherein I have set downe a brieve compendium of his whole charge; upon the conclusion of the reply (which the Judge Advocate performed with much prudence and modesty) he declared, That he did not seeket to whet the Axe of Justice against the prisoner, but desired the Court to put all together what was said before, and to regard neither his narrative nor the prisoners, but to observe the charge and proof and so referred it to the consideration of the Court, who then appointed to declare their resolution and give sentence thereunto on Tuesday following.

For the Triall of *Christopher Ruddy* one of the Keepers of the Poultry-counter, and two souldiers for deserting their colours, by the said Court on Thursday before, the particulars of them are not materiall: the said Keeper was for suffering Col. *Smith* his prisoner to escape, fined at 50 pound. His censure was mitigated to that fine, in regard the said *Smith* was retaken, and he used his endeavour to apprehend him. One of the souldiers *James Allen* a Trooper under Capt. *Masferson* in the Regiment of *Dan russ*, and in the Army of Sir *William Waller*, was sentenced to ride the horse in the Palace of Westminster, and to have two Muskets tied with Match to each legge, and there to sit for the space of one houre. And the sentence against the other for the present was respited.

The last weeke I gave you a copy of the Kings message of the 13 of December, desiring a Treaty of peace, to which the Parliament returned an answer, declaring their assent, which on Friday last

was delivered to the Duke of Lenox and E. of Southampton in the painted chamber by a Committee of 14 Lords and 28 Commons appointed for that purpose, the Parliament intending to have dispatched away the said Lords with that answer to His Majesty the next day; but they then declaring that they had something further to impart from His Majesty, the foresaid Committee were appointed to receive it on Saturday last, which was delivered by the said Oxford Lords in these words:

My Lords, and Gentlemen,

WE are commanded by His Majesty to let you know, that it is His desire, before our going hence we might receive a resolution to that part of His Majesties desire expressed in His message of the 13. of Decemb. 1644. concerning your treating with Him by fit persons to be appointed on either party, that so according to what hath been agreed upon we may have opportunity to offer what else we have in charge from His Majesty, in order to the procuring of an happy peace, but yet His Majesty earnestly desires, that the way proposed by him may be agreed unto, as that which he conceives to be the most likely means speedily to draw on a happy and well grounded peace, whereas otherwise the distance of the place, which his Majesty is most likely to reside in, as also, many other respects will extreemly lengthen that Treaty, and deferre the attaining that happy end, a blessed peace, which his Majesty above all other things so earnestly desires, and consequently be a cause of the further effusion of his Subjects blood, besides the many other losses to the Kingdome, which his Majesty is so desirous to prevent that as he will readily doe what else shall be requisite on his part, so he will most willingly give such power to the persons imployed by Him as there shall be little or no losse of time upon that occasion. The compassionate sence his Majesty hath of the misery and calamity the Kingdome doth suffer by this unnaturall warre prevailing so farr that he is as earnest in seeking out the remedy, as if he himselfe were the onely sufferer.

The reply the Parliament and Commissioners of Scotland gave to this, (with which, and their answer to the former part of the Kings Message, the Duke of Lenox, and Earle of Southampton went out of London towards Oxford on Tuesday last) was to this effect:

THe desires express in the last Papers given in by your Lordships is part of his Majesties message of the 13. of December, and concerns the manner of Treaty which (according to the answer already given) will require some time to be resolved upon, and therefore it is the desire of both houses of Parliament, and of the Commissioners of the Parliament of Scotland, That your Lordships would be pleased speedily to make your repaire to his Majesty with the answer already given to his Majesties message brought by your Lordships.

And

And thus I have given you an account in what forwardnesse the affaires of the Kingdom now stand in reference to a Treaty of peace which my earnest desire is may produce such a happy event as may tend to his Majesties honour, a firme settlement of the Lawes of the Kingdome, and the liberty of the subject, and my prayer and resolution is, that as I first began my weekly informations immediately after the unhappy breaking off of the last Treaty, so the blessed period and conclusion of this (if it pleased the Almighty to give it such an issue) shall also put a conclusion to these my septimanall undertakings.

The intelligence which we have received from Oxford this week is, That there was lately a petition presented to His Majesty there from Sir *Thomas Woldridge*, Sir *Edward Alton*, and divers other His Majesties new made Knights and favourites in the County of Salop, for the removall of Sir *Lewis Kirke* from being governour of Bridgenorth in that County; in which said petition they doe also further request His Majesty, *That for the more speedy passing an end to these sad and pinning distractions, he would concurre with his Parliament assembled at Westminster, and declare his assent for the taking away of the government of Bishops, and the suppression of Papists, with whatsoever shall be propounded unto him by the Parliament, for his Majesties honour, and the peace and welfare of his Dominions.* This Petition is very opportunitie presented in regard of the present overtures of peace.

Last weeke I presented you with severall passages concerning Oxford, which by mistake in the printing were much corrupted, viz in page 754. *Thomas Furish* is set for *Thomas Smith*, and afterwards Mr. *Igloster* Merchant instead of Mr. *Sylvester* Mercer. And in the following passage it should be thus; That the Carriers of Eufam rake in their lading at Colebroke, which comes from London thither, and so convey it to Oxford.

The silence of *Aulieu* for some time deterred me: the last week from giving you an account of such as brought them from Oxford, or dispersed them here; but now blacke Bessie and her Comrade being taken (and *Aulieu* againe appearing) I shall hereafter endeavour to render an account to the world of the publishers thereof. In the meantime I hope the security of blacke Bessie will be lookt after.

I should in the next place give you an account of the enenities treacheries, the usuall concomitants of their Treaties. As first, the designe of the Lord *Digby* against Abington. Also, the three Commissions of Array lately sent from the King into Kent, the one bearing date *Nov. 29.* for the seizing Dover-castle. The second, for the seizing the ships at Chatham, and the third for west Kent. But these have been already toucht upon by others,

The Parliaments affaires in Yorkshire goe on very prosperously. *Knaresborough*-castle was surrendered to Col. *Forbes* a Commander under the L. *Fairfax* on Sunday *Decemb. 15.* The Governour and all his Officers to march away with their Swords, Pistols, and horses to their own dwellings, *Pomfret*-castle, or the next garrison. They tooke in the Cattle 4 pieces of Ordnance, 400 pound in money, and 1500 pounds worth of plate.

On Munday last *Decemb. 23.* Sir *Alexander Carew* Barronet who was condemned by the Court Martiall, *Novemb. 19.* for endeavouring to betray *St. Nicholas* Island neere *Plimouth*; the particulars of whose Tryall I gave you Number the 78. of this Intelligence was brought from the Tower by the Lieutenant thereof and his officers to Tower Hill, attended by three company of Trained-Bands, whether being come and upon the Scaffold (after some conference with divers Ministers) hee addressed himselfe to the people there present (who were very numerous) as followeth :

Gentlemen, I hope you'l (in consideration of my weak body) not expect that I should speake much to you, neither is it my part to dis-course (nor my desire) of my own actions, and so justifie my selfe, but I shall rather confesse as the poore Publican did, Lord be mercifull to me a sinner. I desire your prayers to God for me, and I pray to God for you, that no one drop of my blood may be required at any mans hand. I forgive all the world, with as full and hearty desire as mortall man can, and I beseech God to forgive me mine. The God of Heaven and Earth, that seeth, beareth, and beholdeth, knows that I lie not. I have desired with unfained desire and hearty affection to be dissolved and to be with Christ, knowing it shall be better for me, being assured thereby to be freed from the misery of sin, and enter into a better life. It was the last words and writings of my grand-Father, and here of my Father, the assurance of their eternall peace and happynesse, after the dissolution of this body

body of theirs, in which they lived here on Earth is mine likewise. I have no more to say, but I take my humble leave of you.

Upon the conclusion of this speech he desired the people then present to joyne with him in singing the 23 Psalm, which he read very distinctly unto them, and joynd with them with much fervency therein. The Psalm being ended, he put on his Cap, and unbuttoned himselfe and with much resolution laid his head on the Block; the common Executioner at the first stroke severed his head from his body, which did not at all stirre after that blow and at the second parted it clean off and held it up to the people.

A party of the Northampton forces under Captaine Redman have lately performed a gallant exploit against a party of the enemies, who being well mounted resolved to force their passage from Newarke to Banbury. They tooke prisoners the Lord *Saint Paul* a French Lord, Sir *John Fenwicke*, one Sir *John* or Sir *Tho. Strickland*, 15 prisoners, and about 30 horse and Armes, and a Sumpter, with many rich clothes.

By those which came from Abington on Tuesday Decemb. 24. it is certified that Major *Croford* went from Reading on Saturday last with a party of 4000 horse and foot, and carried 80 Cartloads of provision for the reliefe of Abington; where he also left Col. *Finnes* his Regiment of horse, and a Troope of Col. *Washburnes*; so that now Major-generall *Brown* will be the better enabled to get in provisions and fall upon the enemys quarters thereabouts, who are very busie at Farrington and other parts adjacent to make new garrisons for his annoyance.

On Tuesday Decemb. 24. at a conference betweene both houses the Lords declared, That they had found the Archbishop of Canterbury guilty for matter of fact: but in regard it was pleaded by his Counsell that his crimes could not be Treason within the Statute of 25 E. 3. They desired that the house of Commons would satisfie them therein; which no doubt will be speedily done and then expect justice to be soone inflicted upon this grand delinquent, and infamous disturber of the Kingdom.

The same day Captaine *Horsham*, (who as aforesaid was found guilty by the Court-martiall of the severall treacheries charged against him, had the sentence of death (by having his head cut off) pronounced against him by the Judge advocate of that court.

Upon

Upon the petition of Sir *I. Hotham* this day presented to the house he is reprieved for ten daies.

Also the house then appointed a committee to consider of the manner of the Treaty.

On Wednesday *Decemb. 25.* (vulgarly called Christmas day) both houses of Parliament, according to the usuall custome, and a speciall Ordinance for the more solemne and generall observation thereof, kept the monethly Fast: there preached before the Lords in the Abbey at Westminster Mr. *Colman* and Mr. *Obadiah Sedgwick*, and before the house of Commons in S. Margarets Mr. *Langley* and Mr. *Thornegood*. After evening Sermon the house met and ordered that thanks should be returned to the severall Ministers for their paines, and to desire them to print their Sermons. They also appointed Mr. *Welden* and Mr. *Walker* to preach the next Fast day.

This day publique Information was given in severall Congregations about London concerning the cruelty of the enemies forces (under Skellum *Greenwile*) who had driven many welaffected people from their habitations in divers Townes neer Plimouth and stript them of their Cloths, inforcing them to fly to Plimouth for succour, and therefore it was desired that such persons who had any old Clothes by them would send them to Leaden-Hall, from whence they shall be sent to Plimouth on Saturday next. There is such an eminent Gospell promise to those that clothe the naked that I shall neede to use no other encouragement thereunto.

The enemy in Latham house in Lancashire have submitted to conditions with the forces of that County, to remaine quiet within the house injoying their goods, and not to go out above two miles from the house, and no violence to be offered by either party.

By Letters out of Lincolnshire it is advertised, That Col. *Thorn* and the Nottinghamshire forces have taken Sir *Roger Coopers* house, and therein Sir *Roger*, his son, and 50 prisoners. Also that the Parliaments forces are building a fort neer Mulchamp bridge over Trent within a mile of Newark which will much annoy the Newarke.

F I N I S

London, Printed for *The Bate* at the signe of the Mayden-head
on Snow-hill neere the Conduite. And 1644 in the
Old-bally, 1644



The Oxford Lords to Oxford
back are sent,
No Treaty good, where Treachery is mean.
To th^e Parliament Sweden
Agents come,
To good intent, in tcell of
the sum.
Resistant valour gets Northan-
pton praise,
But Kentish gentry is the king-
doms gale.
Garrat hath lost his head; Morhan
must dye,
Abbingdon reliev'd, in spite of
treachery.
Newark surpris'd, and divers
other things,
The Dove in message, to the
Country brings.

Be wise as Serpents, innocent as Doves.

THE SCOTISH DOVE.

Sent out, and Returning;

Brings Intelligence from the Armies of both Kingdomes, and relates other Passages observable for Information and Instruction.

From Friday the 20. of Decemb. till Friday the 27. of Decemb. 1644.

VE left you last week between hope and fear,
and where I left you then, I shall still leave
you, till I see the cloud over, and the tempest calmed: I
told you in my conclusion that the Duke of Lennox and

Earl

Earl of *Southampton* were to be suddenly dispatche with their Message to His Majesty: and but need for gold began to grow a deer commodity in London, *viz.* in the hundred was offered for gold in change for silver, I need not tell you why.

The Parliament and Commissioners of *Scotland* being on Friday resolved to return the Duke and the Earl with this answer to His Majesties message, *viz.* That they being desirous to use all means to establish a true and firm Peace, in all His Majesties Dominions: have agreed to what His Majesty desired: but because the preparation thereunto will take up sometime for the manner of Treaty, therefore they have sent back His Majesties Messengers, and will return speedy answer by Messengers of their own. This answer was by a Committee of Lords and Commons (as before appointed on Friday, to be delivered to the Oxford Lords, about four of the clock in the afternoon, and when they were all met in the painted Chamber, while the Committee were delivering the said message, the Duke of *Lennox* rose up and told them he had a further message from His Majesty in writing to be delivered to both Houses of Parliament, and the Commissioners of *Scotland*, and desired audience for that message: But the Committee conceiving they had no power to receive any new matter they being only appointed to give the answer as aforesaid, so the business was put off till the Houses were moved in it: So then the Oxford Lords addressed themselves to both Houses for another audience (by the Speakers according to custome) which was the next day reported to both Houses: whereupon it was ordered that the same Committee with the Commissioners of *Scotland* should receive the second message, that was from His Majesty to be delivered to both Houses of Parliament, which was to this effect, *viz.* That His Majesty desired, before they come back to Oxford that

the Commissioners might be agreed upon and appointed that should Treat with His Majesties Commissioners, and that His Majesty desires a speedy Treaty, &c. For my part I beleieve it as a truth (next to my creed) that they desire rather a long stay at London, then any speedy Treaty; and he that thinks otherwise is giddy with a thing called Maliggo: or is wanting of common sense.

But after long debate on Satterday, the Parliament and the Commissioners of Scotland resolved to hold to their first answer; and that the Oxford Lords with their attendants should return to Oxford, and to deliver to His Majesty the Message aforesaid: But it is observable, that the Lords were not so well pleased with the Message, as to stay here in London; since they cannot break into London to take all, they would by insinuations draw as much of London-treasure to Oxford as they can, and Treat at leisure, or Treat at London by Commissioners, and then they will Treat long.

On Saturday the Sweden Agent from the Queen of Sweden had Audience, by a Committee of both Houses; the Message he delivered, was expressed by Letters sealed, and were not read at the Committee, but afterward in the House, yet something was by word of mouth delivered, in expression of the Queens desire to joyn in an Association with the Parliament, and to enter into the League and Covenant; which for my part I look upon as a blessing from Heaven, and that which makes way to a hastning of the Evangelicall Prophecie to the ruine of spirituall Babylon, and for these reasons, Because God hath by this Nation (descended of the Caba) done great things; and from a small power bear forth they were at the first raised them to great and puissant armies; that they are at this day predominant in the Empire of Germany, and in the present Kingdom of Denmark; how they have prevailed in Denmark is

known to all, and is clearly a providence and blessing from heaven to great *Britain*, in that God by them (as instruments) diverted the purpose, and association of *Denmark*, and broke their designs against *England* and *Scotland*, to join with the Royall forces to have inthralled us in perpetuall slavery, as will by some be proved when time shall serve; and for their mighty successe in *Germany*, it is wonderfull, not onely in the life of the late famous King, but since in the war continued by that noble resolved Queen, not onely to revenge the blood of such a King, but to vindicate that just quarrell, in which she hath been more successfull then her husband, and now by Letters we understand of a great overthrow which her forces have given, which considering the Emperors low condition, and this (as one may say) his last army, is the greatest overthrow of all that yet hath been given him; though not so great a Battle, nor so many men slain, yet if we consider the Emperors straights, the season, and the advantage of time, it is a great victory, and a way to the accomplishment of the christians expectation, in fulfilling that promise of freeing them from under the yoke and tirany of Antichristian Babel: had we of *England* and *Scotland* joynd with them in the beginning of the *German* War, it is probable much Protestant blood had been spared: but we like unnaturalls abode on the other side of *Jordan*, and rather minded our possessions, then the afflictions of the Church (I will not say that therefore our possessions are taken from us, and our habitations spoyled; but sure I am, it was our sin, however it was by divine providence that we with held succor, and were fool'd out by Treaties, through the bewitchings of a *Gundamar*, I pray God a *Bristol* then in *Spain*) have not learned the like enchantment.

The two Lords went back to Oxford on Tuesday last. Sir *Alexander Carew* that would have betrayed *Plymouth*

mouth Island, lost his head on Munday last.

Sir John Hotham was designed the second time to lose his life on Thursday, but was on Tuesday by the importunity of his Lady, reprieved for four dayes longer; it is like Munday will be the day, I pray God forgive him, and make his example a terror to others: It is pittie that the Father and the Son of such abilities, should by such foul demerits make themselves incapable of mercy: but they have tasted of great mercy in respect of time, and cannot expect greater, except we should still provoke God by want of Justice. Mr. le Strange that should have betrayed Lin, is appointed to be tryed by a counsell of war.

The assembly have presented to the House, the reasons and allegations of the Independent Ministers, concerning the Church Government, and their answer to every one of them: If men will not be satisfied by reason, what hope is there to give them content, thau contrary party have had as much time and dispute as themselves can desire, so that I must needs say if they have any thing to find faule with, it is themselves that will not be satisfied by Scripture, examples, nor reason; he that will be ignorant, let him be ignorant still; and he that wil be wilfull, will be wilfull.

The directory for Gods worship, in Church Government (as I am informed) is all presented to the House in every particular: On Satterdy the Commons sent up the great Ordinance to the Lords House, concerning the discharge of all Members from present Offices &c.

There was a conference between both Houses on Tuesday concerning the Bishop of *Canterbury*; the Lords fully consent with the Commons in all they have done against him for matter of fact, but desire to be fully satisfied in their Iudgements by Lawyers of the House, in matter of Treason, &c. which is speedily to be done.

We

We have had this week good news from Northampton, of a good service done by Capt. *Redman*, who with a party of Northampton Horse marcht out, and fell on a party of the Enemies Horse that but newly came from Oxford to do some mischief in those parts; of whom divers were taken and the rest well beaten: There is taken Sir *John Fennick*, Sir *Tho. Strickland*, Lord *St. Pauls*, a French man, and 15 more; some were slain, some wounded, and the rest ran to save themselves, like Oxford brave men: but they left behind them at least 30 horse and a rich Sumpter, and a good quantity of armes and ammunition.

I told you last week of the taking of Knarsborough Castle; since which there is a particular come of the business which I omit: Col: *Craford* came to London on Tuesday, who came newly from the relief of Abbingdon, into which he hath carryed many loads of provision, and saith they are in good condition and want nothing but money, 600. horse he hath left there, which will make way for a market to come into the town; and if they have but money to buy what is brought, it will be well no doubt; Col: *Holborn* hath written that he hath left Tamton in very good condition, and furnished with all things necessary, we can relieve our Garrisons without leave of the enemy, which they could not have done at Dunington if, &c. The relief at Tamton, and the sob at Abbingdon, makes the Oxford pulse beat quick; while there was hopes of Abbingdon, Reading, Dover, Chatham, &c. was a fit time to treat of a Treaty: Those hopes made frustrate, they must fight, or Treat in good earnest: if there should be a foundation of a new Designe laid in London by the disguised OX FORD I O A N S, that have shrouded themselves here under pretended protection, for that seducing counsell, that hath through unstable ambition with so much violence

lence missed the Ring thus faire, in a destructive way to his Kingdomes, and posterity will not stay here so long as force or treachery can carry them on; but the well-speaking Lord Digby still thinks though Oratory have failed, and he fooled at Abington, that he shall have another tricke; (a new Spanishtriek) to try some other designe; if he misse, it is but losing what is lost already, and indeed not worth having, but that Justice calls for it.

We heare that the great forces drawne together neere Oxford, of which we gave you an account last weeke, they are in a dilemma, and there I will leave them, let them seeke their owne evasion. The forces that grew numerous toward Warwickshire are in diminution, I hope they have no hope of Warwick Castle: The enemies strength for ought I perceive by the best Intelligence cannot tell whether it may advantage them to goe West, or North; the North is too strong for a small Party to deale with, if thither they are lost the rest hath need of them, but that will nothing enlarge their territories; to sit still they must lose all, or comply: life is sweet, and from men in such a condition sweet words will flow, and faire promises is the best refuge, but the burnt child feares the fire: if there had not been some confidence in words and faire pretences, Sir Edward Pove had not made his escape out of the Tower; but in regard he had before made escape from Windsor, he might be the more suspected; and that is a good caveat to take heed of Treaties; wee know what hath been before.

What designe is now about Plimouth I cannot tell, we know they have been long straitned, and that provisions are wanting, we know that the wisdom and care of Varmen hath appointed a present supply: let care be taken that it be not prevented, and our condition is good, and may prove by Gods Providence the destruction of *Skellum Grinvile*: we have no reason to distrust the Towne, either for the Inhabitants, or the honourable Governour. We have information that sir *Ralph Hopton* is making expedition into the West, to helpe forward their designe, how Colonell *Holborne* and he will agree in the way for passage I cannot tell you, but I beleevce Col. *Holborne* will aske him whither he goes, and is likely if he have timely notice to get the Coontry friends to him, may send *Hopton* back with lesse then he went out with.

The

The condition of the West under the Cavaliers calls for pity, especially at Plimouth, where they take the well affected to the Parliament, and not only plunder them, but strip the poor people, and send them to Plimouth to be sold, on purpose to weaken the Garrison, by wasting provision for their relief; it were good therefore for all that intend well to Gods cause, to inquire where and how they may yeeld relief not only to Plimouth, but to the poor distressed that want clothing; the men and places are appointed, he that knows not may be informed, and charity done freely is better and more acceptable than when it is demanded.

From the Northern parts we have (that I know of) little News, only that things go well in all those parts. Scarborough is in a Dilemma, as they in the West. Cholmley hath told us a little, but except he run quickly by Sea, he will be the great fool, as he is the foul Apostate.

We have assurance that the Town of Newark is much straitned, and by reason of the addition of horse that is come into those parts, which keep them from any range far from hence, they may quickly want all necessities: Besides, we have taken a very considerable Garrison near Newark, called Ilthorston, the house of Sir Roger Cooper, within four or five miles of Newark, which was of great assistance to the Newarke; and in that house was taken Sir Roger himself, his Brother, and divers Arms and Ammunition, very considerable.

Now if I shall tell you that which is indeed News, I shall be doubted whether I speak truth or not; but I will assure you from good hands, that the Earl of Derby is in the way to come in, and to surrender the Isle of Man, and the same Garrison of his valiant Lady, called by Mr. Antient Lathom house; He is the first Earl in the exception in the Propositions, and is the first, I hope, among all the rest who to come within the second exception. This is a Dream, when I awake, I shall say more by way of Interpretation.



Printed according to Order for L.C.

1644.

The true Informer:

Continuing a Collection of the most Special and Observable

P A S S A G E S,

From divers parts of the Kingdome, and from

Earle of Antrim.

Dutchesse of Buckingham

Sir Tho. Middleton.

Lord Herbert.

Col. Mitton.

Col. Beale.

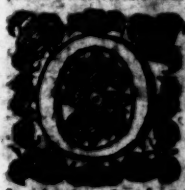
Lieut. Col. Carter.

Major Dower.

Capt. Robert Ashley.

From Saturday Decemb. 21. to Saturday Decemb. 28. 1644.

Major Dower's falling upon the Enemies quarters at Exeter in Wiltshire, where he took Capt. Paddons Lieutenant, divers prisoners of quality, 20 horse, with a particular list of the prisoners names. The Earle of Antrim and Dutchesse of Buckingham came from Ireland to Exeter. The present state of Brisell, Exeter, Plymouth, Dorchester, Weymouth, Tanten, Salisbury, and other parts. The taking of a Captain, 13 Officers, 18 common Souldiers, and 30 horse by Capt. Ashley near Shrewsbury. The triall of Rogerle duringe before the Court Martiall on Thursday last. The last part of the Directory brought in, concerning the keeping of the Lords Day, and dayes of Thanksgiving.



Our Informer having received the week past a punctuall relation of some speciall services performed by a partie who were employed by Sir William Waller into the West, as far as Exeter, it will not be amiss to communicate the particulars thereof (they having not been at all toucht upon by others) in the beginning of this weekes intelligence, which as they are advertised from good hands, are to this effect:

On

On Thursday 3 of December last, twelve of Sir William Wallers
 souldiers, part of them being of his Life-guard, were sent from Lon-
 don to Exeter upon an exchange, to fetch his daughter for whole
 exchange Sir W. Waller had delivered up the Countesse of Brainford,
 after he had taken her prisoner, and her coach and horres, at the late
 fight of the Enemy from Dennington. In their journey to Exeter,
 and from thence back to London, they met not with any one of the
 Kings Souldiers, nor any Troupers, nor Scouts; but with divers of
 the Parliaments in sundry places. When they came first to Exeter,
 they were committed, contrary to the Kings command; which be-
 ing made known to the Governour, he sent a Company of Muske-
 tiers to fetch them to him; as they were going, the Lady Gover-
 nesse and many other Ladies and Gentlewomen were got into a Gal-
 lery to view the Rebels, as they termed them, and wished the Lord
 to convert the Rebels: the people looked so about them, that their
 Souldiers, which be all Townsmen, were forced to make a Guard
 for them to passe along: when they came before the Governour,
 they had much ado to prevaile to let seven of them to go to look after
 the businesse they came about: in the meane time five of them were
 kept as hostages untill the rest returned, giving a strict charge, that
 none should speak with them. After the party were gone, they sent
 privately, and conveighed the Gentlewoman into Exeter, and there
 kept her by force, contrary to the Kings Command, she being to be
 delivered, as before, in exchange for the Countesse of Brainford. The
 most part of the City are well affected, and some used our men very
 kindly and respectfully, so far as they durst, avoiding suspicion; but
 some others sought to intrap them. Whilest they remained there,
 came to the Earl of ~~Warwick~~ and the Dutchesse of ~~Buckingham~~, as
 they were credibly informed, from Ireland, but to what good end, a
 short time will plainly demonstrate. In the time of their being there
 an Alarm was given by some that came post from Hunnington,
 who brought word that the Parliaments Forces were then come
 from Taunton to Hunnington, upon which the gates were barred up
 presently, and all their shops commanded to be shut up, the guns
 loaded, and all the Townsmen providing to Arme; for there were
 no souldiers then there. But after Taunton was relieved, there came
 in two Caribons that were sent away with all speed to ~~Exeter~~,
 who, as they were told, had but eight Troupers of Horse, and that

For the aid of us, about long more will

if our Forces have Commission, it is conceived they may easily relieve Plymouth, and do much service against the enemy: for, Skelton *Greenwich* lies in severall parties, some 4. some 5. some 6. miles from it. The town it selfe had they but horse and provender is able to keep him at a farther distance. The farthest part of the West is not in so bad a condition as is reported: a great part of the inhabitants here at Exeter are very well affected to the Parliament: most things are cheap in Exeter, but they make the Parliament Roundheads, as they terme them, to pay as much for their diet, as if it had beene besieged by the enemy.

All the Merchants and Whole-Sale-men be almost undone, for Whole-Sale-men cannot get in their debts, and the Merchants goe sharers in the ships to sea, and have adventured much, and lost within this 8. weeks three or foure of their very best ships richly laden, which makes many a brave Merchant there to hang the head.

Whilst they were in Exeter, the Printer of Bristol sent for paper, it is very observable, that that Printer prints the West and South Wales with most dangerous Books: he did the like before he came to Bristol, at Shrewsbury, and North-Wales: and as it is reported, did the like before at York: it were well if it were searched out who put this Printer up first, and to know what he is: it is reported he was sent from London. When they departed from Exeter, some of the Malignants threatned to come after them, but they came no farther then Heavy Tree, and there let them rest: so that, blessed be God, all our partie returned well. They brought with them the Lady *Stafford*, a Lady of Honour, from Exeter, but her Sumpter and man staying behind, were taken by the Winchester Souldiers, but released again.

Bristol.

When our men were at Exeter, they had newes from Bristol, that they were in a most sad condition, fearing that the *L. Hereford* with his Papists and Irish will get the Castle, and great Fort: which as we heare since, they have obtained, and got into their possession: The greatest Malignants in Bristol are now new-moulded, and as they were told before, are now in another condition then when they were in the power of the Parliament, and wish now they had never forsaken the Parliament: It would make a stonie heart melt to heare the sad state of Bristol.

Dorchester.

At Dorchester all the shops be shut up, and most of the men gone to Weymouth to strengthen the Garrison there.

Salisbury.

Salisbury is now in a sad condition: for, the Garrison at the Lord Coleraines being but 200. or 300. Foot, and not halfe a Troupe of Horse, come often to Salisbury, and there presse men to serve under them, and take and carie away their beds, and what they please: and now Salisbury Malignants must have a part, as well as the rest of their friends in Bristol.

Morton Corbet Castle.

On Thursday last Decemb. 26. there came a Letter to Col. Haug, which certified, That on Sabbath day last, Capt. Robert Ashley went from Morton Morbet Castle nere to Shrewsbury with a small Troupe, and there killed divers of the Enemies Forces, and took 18. prisoners; and on Tuesday night went from his Garrison ten miles with his Troupe, and fell upon another Troupe of the Enemies, took the Captain, 30. Horse, and 13. persons of quality, with some Armes, and other prize, to a good value.

London.

The last week I gave you a Copy of His Majesties Commission of the 28. of November last, granted to Roger Le Strange, third son to Sir Hamond Le Strange, for the betraying of Lyn in Norfolk to His Majesties Forces.

On Thursday last Decemb. 26. the said Strange was tryed before the Court Martiall sitting in Guild-hall, the result of the Charge and evidence then produced against him, together with his own confession, was:

That he came not as an open enemy With any forces, or any wayes discovering himselfe so, (for then he could not have been taken, or dealt with any otherwise then as a prisoner of warre,) but that he came as a secret conspirator into the Quarters of the Parliament, without either Drum, Trumpet, or Paffe, and lay skulking as one M. Pastons house

at Appleton-hall near Lyn, where he tampered with divers of the Parliaments Officers, for the betraying of Lyn, (by whose fidelitie he came to be discovered): so that by all Law Martiall he was to be esteemed and proceeded against as a Spie.

After the Charge fully laid open, he had liberty to make his Defence, one of his pleas was,

That his Fault came not within the compasse of the Articles limited by the Ordinance of Parliament, to that Court Martiall.

But that was soone answered by a speciall Order from both Houses of Parliament, of the 21. of December then read: whereby the Parliament Ordered,

That the Court Martiall should speedilie proceed against the said Strange, upon the conclusion of his defence.

Saturday next at two of the clock in the afternoone was assigned for sentence.

By Letters from Red-Castle, dated Decemb. 9. it is advertised,

That Sir Thomas Middleton and Col. Mitton have lately taken a strong Garrison of the Enemies neate Mountgomery called Abby Cumhrie: the house was formerly a Romish Abbey, it is built with stone, and the works very firme: upon their first coming before it they summoned it, but upon the enemies deniall to surrender, Sir Thomas Middleton and Col. Mittons old souldiers assisted Col. Beale and Lievtenant-Colonell Carters, which lately came to them out of South-Wales, they fell upon the Enemy, and stormed the house in a short time, where they took prisoners, Col. Bernard Governor of the Castle, Hugh Lloyd Esquire, Commissioner of Array, and high Sheriffe of that County, one that is exempted by the Propositions to have pardon, two Captains of Foot, one Capt. of Horse, a Captaine Lievtenant, 3. Lievtenants, 2. Foot-Colours, one Cornet of Horse, 4. Sergeants, 8. Corporalls, 2. Trumpets, 4. Drums, 60. common souldiers, 3. barrells of powder, 60. firelocks, 40. Horse, 40. Horse Armes, besides 200. Muskets, with some other Armes and Ammunition. By the taking of this Garrison, the Countie thereabouts are freed from the cruell Enemy, who had before used many of the Inhabitants with much severity.

Westminster.

The Assembly of Divines, the beginning of this week, brought into the House of Commons the reasons and objections of their Brethren, who dissent from the Presbyteriall Government, (not siding them by the terme of Independants, vulgarly cast upon them) together with their own Answers unto them. Upon the debate whereof in regard they were something large, it was ordered by the House, that 300. of them should be printed by the said originall copie, and delivered to each Member of both Houses, but no more of them to be publicly dispersed.

On Thursday upon the Petition of Sir John Hocham he is reprimanded by the Parliament till Tuesday next.

In the beginning of this week we had it from good hands, that the E. of Derby is in a way to come in, and to surrender the Isle of Man to the Parliament, and his Ladies strong Garrison, called Lathamhouse, between whom and the Lanes-shire Forces, there is already some agreement: he is the first Earl in the exceptions in the Propositions, and as it is verily believed, will be the first, to teach the rest wit, to come within the second exception. This you will say is a strange odd of the quondam Lord Strange, but of this ere long you shall hear further.

North-Wales.
Out of Wales it is certified, That the ship that came from Milford-haven towards Liverpool with Armes for Sir Thomas Mordaunt, is sunk neere the coasts of Cardigan, and that 13. only of our men are saved, whereof Capt. Jones is one, who were afterwards all taken prisoners by the the Enemy, and that the Armes and Ammunition are all lost.

Thursday Decemb. 5. the Ordinance for calling in the Members of both Houses from military employment, was read in the Lords House, concerning which they will speedily declare themselves.

Also the House of Commons spent much time about finishing the Directory for settling of Church Government, in which they made a good progresse, and are drawing towards a period.

The same day it was advertised by severall Letters, that Captaine

From the Governour of Eccleshall Castle, having intelligence, That some parties of the Enemy were abroad out of Tongue-Castle, marched out with a partie of horse, fell upon the Enemy, slew divers of them, and took prisoners the Governour of Tongue-Castle, divers Officers, 200. common souldiers, and 30. horse; with some other Booty.

By Letters from West-Deane we have intelligence of another gallant exploit lately performed by that valiant Commander Major Dower, the particulars whereof from one in that Service are thus imparted.

S. I. R.
Since my last to you of the 5. instant, wherein I gave you an account of our severall successes at Osborne and Salisbury, our brave spirited Major being unwilling to be out of action, marched with 10. of his men from about Malmesbury, towards our Garrison at West-Deane, by the way he fell upon a quarter of the Enemy called Rushall, neere Wykehaven, where there were quartered about 36. of Captains Paddons Troupe, who imitated themselves the Wiltshire Troupe after some dispute he tooke the Lieutenant, with the rest whose names are underwritten.

A List of the prisoners taken at Rushall by Major Dower

20. Decemb. 1644

George Warner, Reformed-Captain.

Troopers.

John Bayron, Lieutenant of horse, commanding the Troup

John Palmer.

Robert Tomlinson.

William Maurice.

Tho. Babington Lieutenant of Foot.

Matthew Turrent.

John Piers.

John Coggeshall, and

William D. K. S. M.

John Duddington, Reformed

20. good horse and Armes, and good prize for the souldiers, without the loss of any man or horse.

West-Dean, Decemb. 23. 1644. T. D. F.

On

On Friday last, Decemb. 27. the House of Commons spent the whole day about the payment of the Scots Army and concerning the better enabling of the Scots Army to march Southwards, which they will be designed to be with all expedition.

The same day, the Assembly of Divines brought in the last part of the Directory for Church Government, into the House of Commons, concerning the keeping of the Lords Day, and dayes of thanksgiving, after which the House took the same into consideration, and made a great progresse therein, so that it will be speedily finished.

This present Saturday, Decemb. 26. the Parliament have appointed the Queen of Swedens Agent to be heard, and also an Answer is to be returned to the desire of the Lords, concerning the Archbishop of *Cambridge*, upon which it will soone be knowne which way his businesse will be determined.

His Majestie (we heare) hath sent a partie into the West under *P. Maurice, Goring*, and others after our forces, which went to relieve Taunton; after whom order is taken that some of the Parliaments Forces shall be sent, as also, there is the like order for the sending away of butter, cheefe, and other provisions for the relief of Plymouth.

There is a day of thanksgiving to be kept at *Antient* Church on Wednesday next, January 1. for the deliverance and relief of Taunton Castle, it is to begin at 7. a clock.

Sixteen of the Complotters for the betraying of Dover Castle are apprehended, and a partie of horse are gone to conduct them up to London.

Printed for *Tho. Bates*, at the Signe of the Maidenhead on Snow-Mill neere Holborne Conduit, and for *J. W. J.* in the Old-Baily. 1644.

15

The Storming of **ANTICHRIST,**

In his two last and strongest GARRISONS;
Of Compulsion of CONSCIENCE, and
Infants BAPTISME.

Wherein is set down a way and manner for Church constitution; together with markes to know right constituted Churches, from all other societies in the world. Also the cruelty inequality and injustice of compulsion for conscience, by 29. Arguments is opened; with an answer to 26. Objections brought for the same. Also 12. Arguments against the baptizing of infants; with an answer to 26. Objections brought for the same. Wherein is displayed to the view of all, from the testimonies of Scriptures, Fathers, Councils; the mischiefs, uncertainties, novelties, and absurdities that do attend the same. Wherein is answered the most valid arguments brought by *St. Martiall*, in his Sermon preached in the Abbey Church at Westminster, for the defence hereof. With an answer to *Mr. Blake* his Arguments, in his Book cald *Birth-priviledge*; and to the arguments of divers others. As also a Catechisme, wherein is cleerely opened the doctrine of Baptisme, together with a resolution of divers questions and cases of conscience, about Baptisme.

Written by Ch. Blackwood, out of his earnest desire he hath to a thorough Reformation, having formerly seen the mischiefs of half Reformations.

Matth. 13. 30. Let both grow together untill the Harvest.

Heb. 10. 22. Let us draw near, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water.

Quod si quando obstructi sint veritatis canales vel turbidi fluant, hoc est Episcopi & Pastores corrupte doceant, recurrendum tunc sit ad primam originem & traditionem Apostolicam in sacris Scripturis traditam ut inde surgat altius nostri ratio. Cypr. Epist. ad Pomp. cont. Epist. Steph. Episc. Romani. London. Decemb: 28th 1644

Printed Anno 1644. Being one of those years, wherein ANTICHRIST threatned the storming of the CHVRCHES.

Printed & Sold by J. B. ... of the ...

Epistle Roman ...

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Faults escaped.

R Eader, I shall desire thee to correct these faults which hinder the sence, and so oft as the sence is interrupted, to have recourse hereto; the Author being for the most part absent, could not oversee the Presse, so that many faults have escaped, full sore against the Authors minde.

In the I. Part.

F Or officers and read offerers and, pag. 5. successive for succession, pag. 6. *terminis conversabiles* for *termini convertibiles*, pag. 8. fitter read fitted, p. 12. exceeding r. proceeding, p. 17. excommunication r. *excommunicatum*, *ibid*, can approve r. cannot approve, p. 19. for do it r. do it, but quote hereof p. 23. guided r. guided, p. 24. just solemn r. most solemn, p. 25. worshipping r. worship, p. 27. almost r. utmost, *ibid*. worship a glorious, r. promote a glorious, p. 33. most where- of r. some whereof, *ibid*.

In the II. Part.

A Re gathered read being gathered, pag. 4. thirdly to belong to Christ &c. it was a Marginall note, and should have come in the answer next thereto in the third place, p. 5. from Judaa r. for, p. 6. preach r. reach, p. 6. the Greek word only signifies read, r. so the Greek word, &c. for Christ r. *Cyrus*, p. 8. for imitation r. initiation, p. 9. that in a state r. that were in a state, p. 12. *verbo ecclesia baptismo* r. *vero ecclesia baptismo* in the margin, p. 13. for they are r. for there are, p. 14. others in infants r. others in future, p. 16. baptise destroyes r. baptism destroyes, p. 17. imitation r. initiation, p. 18. and sealed r. or sealed, p. 19. 3. in the course r. 4. in the course, p. 21. *ἀποστολὴν αὐτοῦ* r. *ἀποστολὴν αὐτοῦ* & p. 24. Co- thians, r. Corinthians, p. 26. the Canons r. these Canons, p. 27. *ἐκκλησίαν* r. *ἐκκλησίαν* pag. 28. married r. unmarried, p. 39. Collegio r. Collega, p. 30. were the r. were then, p. 36. suchness r. suchness of condition, p. 38. *ἀρχαί* for *ἀρχαί* p. 39 mark seal r. mark set, p. 41. blood of marriage, r. bond of marriage, p. 44. Esa. 16. 17. r. Esa. 60. 17. p. 45. blot out the 2 answer to object. the 15. p. 47. which was a mi- stake through hast. Our pertakers r. once pertakers, p. 53. over commanded, r. once commanded, *ibid*. for alledge r. some alledge, p. 53. expresse receiving r. expresse reviving, p. 54. the promises r. the premises, p. 56. I know most that, r. I know many that, p. 57. line 26. circumcision of circumcision r. covenant of circumci- sion, p. 61. such a worship r. Masse, p. 62. With some mis-spellings and mis- accenting here and there, which I desire the favourable Reader to correct.



THE P R E F A C E

To the R E A D E R.

Last that proverbe should be turned upon me, Prov. 26. 17. *He that medleth with strife belonging not to him, is like one that taketh a Dog by the eare*: The Reader may understand, that I entred not upon this controversie without a sufficient call, the which was this: There being a Sermon preached at Cranbrooke in Kent, by Mr. Francis Cernwell, against *Pedobaptisme*, therein was by him asserted, that it was an Antichristian Innovation, a humane Tradition, and that it had neither precept, nor example, nor yet true deduction from the Word; or words to the like effect. Divers of the Ministers thereabouts; (Some whereof were present, and heard him) being much offended heretoe (my selfe meane time being silent on both sides) agreed together, that we should in our private studies examine the question, & at our next meeting, which was within a fortnight, bring our collections according as we found it; according to which agreement, I studying the question at large, found that it was a humane Tradition, and that it contained more evill in it then ever I could have imagined; according to our agreement, I brought in my arguments against infants baptisme, nothing being brought in the defence thereof; the Ministers being hindred through forgetfulness, and interruption of businesse as they said. The Collections being then and there read, a Reverend brother stood up in the name of the rest, who spake to this Effect. That they sought for truth rather then for victory; and therefore he desired that the arguments might be left with one of them, that so they might be examined; whereunto all the rest of the Ministres, then and there present, did accord; the arguments having lyen five weeks, and seeing no answer of any kinde given to them, I sent for them home, and with some additions transcribed them for the Presse.

The Preface to the Reader.

I am conscious of mine own inability herein, especially in this learned age, but partly knowing that it is the Lords manner of working, to choose the foolish things of the World, to confound the wise, and the weak things of the World to confound the mighty, and things that are not, to bring to nought things that are, that all the glory may be his, 1 Cor. 1. 27, 28. and partly being convinced of the uprightnesse of the cause I maintain, being thereunto led by a cleere light, though not favoured by times, nor accompanied with any temporall ends that I know of: I have adventured for the satisfaction of doubting consciences, to publish these my thoughts; what I have cited out of Antiquity, I have done it in sincerity as in the sight of my conscience. If in any thing else there bee a mistake, let the reader consider in what untrodden paths our way lies.

I was not so incogitant as not to forethink, that the Crosse of Christ was like to attend the confession of this tenent; for I well foresaw it, but the evidence of truth shining cleer unto me, the Lord taught me not to consult with flesh and blood: I know it will be no little guilt at the day of Christ for the gaining earthly goods, and escaping temporall hazards, to wincke at light for feare of convincement, nor will then a Scholasticke frivolous distinction, nor a Logicall fallacye, stop the mouth of that Conscience from barking, which now thereby is layen to sleepe.

There are divers things allcaded against this tenent, or tenents;

1 Antiquity; To which I answer, infants baptisme is ancient, but nothing neerer so ancient as the world is borne in hand, the name of it is not in the world in the Apostles time nor many yeers after.

Was not Episcopacie, giving the Lords supper to infants, ancient; putting away wives was ancient, but from the beginnig it was not so, those things which have not been in force from the beginning, cannot be in force by succession of time.

2 The fewnesse of those that defend this: I answer, its true: But,

1 Truth hath often been locked up in the breast of few, who in competition of voyces could not make their party good. In the first Nicene Counsell, *Athanasius* almost alone did oppose the Arguments of the *Arrians*, *Mort. de concil. author lib. 4. cap. 8. pag. 361.* *Constantine* the son of *Constantine*, did upbraid the orthodox, that *Athanasius* with four or five more troubled the peace of all the world, to whom *Liberius* Bishop of Rome, said; The word of faith is not diminished by any alonenesse: *Theodoret lib. 2. hist. Eccle. cap. 16.* whereby wee may see the uncertainty of stablishing Religion by plurality of votes.

2 There are but few that will examine things, when times and pre ferment stand thwart; few there were that stood against *Nebuchadnezzar*.

2d Decree: Where losses are on the one hand, and sufferings on the other few will examine in such cases, not one of many will reason the matter with his own conscience, and of those that doe reason, not one of many will suffer conscience to speak out, and of those that doe suffer conscience to speake what it can, not one of many, but he stifles conscience with a distinction.

The testimony of a few that are not blinded with temporall ends, but swim painfully against the stream, is not to be slighted.

3 Might not the same things seven yeers agoe have been alleadged against the Prelacie, Common prayer Booke, few opposed these; Its an hard thing to get an open heart to receive truths, when Magistrates are opposite, and the receiving hereof, shall expose our selves and families to want and misery.

3 The univrsality of those that defend infant baptism, both churches and learned men; Though many of them have defended it, as *Luther, Calvin, &c.* Yet there have been many that have opposed it, who have not wanted learning to defend their cause. For churches I shall hereafter shew how they have erred. I will now give one instance, *viz.* Their mistake in the matter of the church, for so many hundred yeers, taking mixt multitudes for the matter thereof, when the Scripture makes Saints in profession the matter thereof. Baptisme being appointed of Christ, for differencing the matter of the church from all other societies, surely a right baptism failing, in respect of the subject, a right matter must needs fail; these two errors like *Hypocrates Twins*, were borne at the same time, and will dye together.

Now that the Saints are the matter of the church, peruse these places: 1 Cor. 1. 2. *To the church which is at Corinthu, Sanctified in Christ Iesus and called to be Saints*, 1 Cor. 14. 33. *God is not the God of confusion but of order*, as in all the churches of the Saints. We see, *All the churches consisted of Saints*, Gal. 1. 22. *I was unknowne to the churches of Iudea, which were in Christ*, 1 Thes. 2. 14. *You became followers of the churches of God, which in Iudea are in Christ Iesus*, 1 Thes. 1. 1. *Paul and Silvanus, unto the church of the Thessalonians, which is in God the Father and in the Lord Iesus Christ*. We see what persons were churches, even such as were deemed to be in Christ and in God. 1 Cor. 10. 17. *We being many are one bread, and one body*; Now how can carnall and civill men make one bread and one body with the Saints.

Apoc. 1. 20, 22. The Seven churches of Asia are called seven golden candlesticks, which shewes what kinde of matter the churches ought to consist of.

In a word to this objection of Churches, I will onely oppose the calve

worship in Israel, that continued 200. yeares backt with authority, and the many idolatries and corruptions, that were universally upon every visible church in Antichrists Apostacy. And for learned men, I oppose the learned Fathers for the first 300. yeares, or near upon, not regarding the authority of following times herein.

The fourth thing objected, is that there are so many godly men among us, that have suffered so much in the dayes of the Prelacy, for standing out against them; and these are contrary minded, both those in the Synod, and others out of it.

Ans. 1. The examples of the holiest men, are not rules for worship or conscience, further then they follow the Scriptures; *Chrysostome* saith, there is more heed to be given to the Scriptures, then to the voice of Angels.

2 Godly men through slavish fears of povertie, disgrace, &c. may be slow in receiving convinceable truths.

3 One thing that may hinder godly men from receiving truths, may be the diminution of their own repute, when they have formerly taught many glorious truths, and now they must come to be ashamed of their setting their posts against Gods posts. *Pezelius* in his book of the Sacrament (if my memory fail me not, I having not the book by) saith; That when one from Frankford Mart, brought *Calvins* Insinuations to *Luther*, and after asked him what he thought of it? He answered, *Profecto non incepte hic Author dixit*. Yet would he not recant what he had said, lest the truth of all his doctrine should be cald in question; but secretly as I have heard, communicated his mistakes to *Melancton*.

4 Many godly men (especially those of the Synod) have had little time to study this controversie, being overburthened in their daily conferences, and weekly preachings, and the controversie was but newly begun to be inquired into, in the beginning of their sitting.

5 These godly men, nor any other godly men in the world, that I ever heard of, suffered any thing for the defence of this point. But many have suffered for protesting against it, and those of Gods dear children. And this I am perswaded, were times now, or should they be hereafter, against Infants baptism, there is hardly that person to be found, that would lose a Living, much lesse his life, for the defence hereof. And yet I doubt not, but many persons who hold the same, in defence of a plain and clear truth, would not spare to sacrifice livings, credit, life, and all for Jesus Christ. For when a person is put upon losing some dear enjoyment, and suffering some great hardship, a man will not go a jot further then he hath cleere light, nay in point of danger the flesh seeks to winde out it selfe all that it can; So that if there be not a plain command from God, a man will not suffer.

3 Its objected we know not what we would have, neither do the Reformers know what we desire?

Ans. The desires of all I know not, but my own desires, and the desires of divers of Gods Saints, I shall propose, in all humility to be considered of; which may be considered under these particulars.

1 We desire pure worship; that we may have wherewith to answer the conscience, when it questions who hath required these things at your hands? *Esa. 1.* We know how hot the jealousy of God is in case of strange fire, as we see in the case of *Nadab and Abihu*, *Levit. 10. 1.*

2 We desire that it may be enquired into, whether the division of Assemblies, which was in use in the time of the first Nicene Council (and how long before I cannot tell, probably thought to have continued from the Apostles time) wherein congregations were divided into three sorts: 1. ἀκούοντες Hearers, 2. κατηχημένοι persons catechised, or fitted for membership. 3. οἰκουμενικοί Officers and Communicants; be not suitable to the Scriptures, and a practise seriously to be thought of in these times of Reformation,

That this was the manner of dividing Congregations, we see, *council. Nicen. can. 14. de catechumenis la. sis. concil. Ancyran. canon 6. de his qui timore ritus Gentilium peregrinasti.* See the same more fully, *canon 4. de his qui Gentilitatis ritus aliquid peregrinasti.* In which Canons, Assemblies were divided into Hearers, Catechumeni, and Communicants.

1. Hearers; and the necessity of the times (did it not agree with the Word and the ancient Council, as it doth clearly) require one rank of persons to be only hearers, what are the whole rabble of ignorants, drunkards, swarers, worldlings, fit to be, save hearers? & these are far the greater number; nor will a little stupifactive divinity, in taking them and theirs to baptism, and keeping them off from the supper, promote them to a higher rank.

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The Preface to the Reader.

Let him that is catechised, make him that catechiseth partake in all his goods.

3 Offerers or Communicants, who being once taken in by baptism, remained in full communion, till they were cut off by death or censures.

The third thing we desire, is puritie in constitution of Religion.

1 We desire not a reformation of the old, which seemeth to be false for these two reasons.

1 Because of the universall defection of Antichrist, whereby all Ordinances, Officers, and Constitutions of Jesus Christ were put out of place, and new ones come in their stead: In stead of Pastors, Elders, Teachers, Deacons, &c. there hath come in Diocesan Bishops, Priests, Archdeacons, Deans, Prebends, Churchwardens, Sidemen: Instead of preaching and prayer; Mattens and Even-song and Lyturgies, of I know not how many sorts.

2 Because the matter of the Church hath been so erroneous, that suppose the power of all Ordinances and Keyes in a time of universall defection, should resolve it selfe radically into the Church? Yet there being not any Church right for matter, which is part of the Essence; this power could not resolve it selfe radically into a Church: And therefore if it be any where on earth (as doubtlesse it is) it must needs be in believers, who joyning themselves together in Assemblies, may stirre up and take again that power which was committed to the Churches, and after cheated away by Antichrist.

If Idolatry, will-worship, false matter, can un-church Churches, then doubtlesse all the Churches so overshadowed by an Antichristian veile, have ceased to be Churches, and if neither Idolaters, will-worship, nor false matter, singularly, nor collectively, doe unchurch Churches; then the Churches under the Papacie, may perhaps be found to continue true Churches to this day, who have had a successive, though not of preached doctrines, yet of persons, such as they were; which succession hath been like a ship which the longer it went to Sea, the fuller it was of leakes. Yet if any please they may querie further of the two last branches.

2 We desire a setting up of constitutions according to the Scripture; or in plaine termes, to have a Church described by such notes that cannot be applied to any other society in the world, the taking away of one of which, destroyes the essence of the Church. That so Gods people may know how to recollect themselves by these signes, as Captains in war use by military signes; to recollect their routed and scattered forces. Only we must consider by way of premise, that which *Zwinglius* long agoe observed, that there are but two sorts of Churches mentioned in Scrip ure.

1 Catholick, comprehending all the elect or body of Christ, borne or unborne, which were purchased with Christs blood; Eph. 5. 25. Many men

men dream of a Catholick visible Church : Jewes and Gentiles are taken into one body, Ephes. 2. 14. But not in respect of ministeriall dispensation, but of mysticall union. The Fathers were wont to call the Church Catholike, in opposition to Heretikes ; and in opposition to the Churches formerly closed up in Judæa, but not dreaming of any such united visible body here upon earth, also in respect that all beleevvers had one and the same faith. If all the Churches in a Nation make one body Nationall, and all bodies Nationall make one body Catholike, then must there be a suitable soul to animate this body ; but this cannot be Christ nor his spirit, therefore must it be Antichrist ; who hath overshadowed the whole world, under the cloud of a visible catholike Church.

2 Particular church or churches ; which is no other then a company of Saints in profession, explicately or implicately consenting together, to worship God in the Word, Sacraments, and Prayer, and all other duties of Religion.

Now whereas there is mention made of churches in some particular mens houses, as in the houses of *Philemon*, *Aquila*, and others ; I suppose the churches in those houses were no distinct kinde of churches, from those that were named in Townes and Cities ; but they were so called, because the brethren did meet to worship God in these principall mens houses, and because its like there were divers beleevvers in those houses. When the Apostles came to this or that City, we must not think that multitudes were converted at once, but now one and then one ; so that often the constituted churches were so small, that they could well meet together in one place, in one private house.

Now whereas some others have laboured to find a Presbyteriall church, in no place in all the New Testament, are the Elders or Presbytery cloerly so called ; though many have laboured with all their power, herein to finde it.

Much lesse is there any shadow of a parochiall church, but it hath been brought in by Antichrist of late dayes : Instead of a Parhagiall church consisting of Saints, Antichrist hath brought in a Parochiall church, consisting of a multitude, meaning the cohabiting multitude.

These things being thus premised, we will set down these signes of a Church, as they do in order of nature present themselves ; These are sixe, the three former necessary to the being ; the three latter, to the well-being of a church.

The first is a right matter, viz. visible Saints, as was proved before ; 1 Cor. 14. 33. Matter towards the production of being, is in order, though not in time before form ; therefore it is essentially requisite to a well constituted church, that there be a right matter. We will not here dispute,

whether churches failing in the matter, cease to be churches? But this is enough; that we know God requires such a matter; henceforth such matter must the churches have to be right, as the Apostolicall churches had; but they had Saints for the matter of their churches, therefore so must we have. Beleeve it, we are beholding for the recovery of this truth, to our brethren (nick-named Independants;) which is as precious a truth about church order, as ever was recovered from the spoiles of Antichrist; for if the matter of churches be wrong, let the wisest and holiest do what they can, they shall never bring things into a comfortable order.

2 The second Essientiall requisite to a constituted church, is agreement, consent, or covenant, call it what you please, the foundations of all societies are and have been established herein, nor can this nor any other society be accidentally shuffled together as Cards in a pack, or Lots in a Lot box, therefore sanctified reason requires, that a particular or visible church (for these are *terminis convertibiles*) be established by some kinde of covenant or agreement, which to me seemeth sufficient, if it came under no other precept but the precept of order, yet have we examples, both of the 3000. added to the Church at Jerusalem, Acts 2. 41, 47. and the Apostle Acts 9 6. *Paul* assaying to joine to the church; who could not be admitted, till *Barnabas* gave testimonie of him, for those places which some alledge for this covenant, from Deut. 26. 17, 18. and 29. 10, 11, 12. Ier. 30. 4. &c. They were peculiar to the church of the Jewes, and were used in point of Reformation, not of Constitution; and belonged onely to the church of the Jewes, which did, *totâ specie*, differ from Evangelicall churches, as having both Ordinances and Officers different, they having Priests, we Ministers, They bodily Sacrifices of beasts, We spirituall, They having the presence of God confined to one place especially, We having it where two or three are gathered in Christs Name; Their service for the most part ceremoniall, till time of Reformation, Ours Morrell and perpetuall; Their passeover eaten by all the family, confined to a certain day, with many other differences.

Yet when I speake thus of this covenant, its far from me to thinke that it doth give being to the Church: Its one thing to give being to a thing, *per se*, or by it selfe, and its another thing to concurre to the being of a thing; meate and drinke doth not give being to the life of man, though without it he could not live, for if he had not rest, and Phisicke and ayre, and Stomack, and digestive power, he could not live, though he had never so good meate and drinke: So this covenant, or agreement, doth not give being to the church, for a company of Arrians, Socinians, Papiists, &c. may have a visible Sanctitie, and enter thus into covenant, yet will not we call them a church, but a Synagoue of Satan, because they want a right

right dispensation of doctrine, and Sacraments. This is such a necessary signe, that one Church cannot be severed from another without it; for why are you of this Church rather then of that? Because there was such an agreement betwixt the Elders and members of this Church, which was not betwixt the Elders and members of another.

The third signe is, a right dispensation of the word and Sacraments. That whereby the Apostolicall Churches were known from other societies, is a signe of a true Church of Christ; but they were known by this.

See this note, first in constitution of Churches, Acts 2. 42. *they continued in the Apostles doctrine and fellowship, and breaking of bread, and in prayers*, Matth. 28. 19. Christ sending forth the Apostles to convert and constitute Churches, bids them *only teach and baptize them*; as if he should say, word and Sacraments are essentiall to his Church.

2 In reformation, when *Isaiah* would reform the Church of the jews, he declares the doctrine of the law unto them, 2 Kings 23. 1, 2, 3. 2 Chron 34. 30, 31. when *Ezra* was to restore the Church after the captivity, he layes this foundation for restoring of it; he expounds the law to the people, a practise well to be thought of in these times; for many congregations in this Kingdome, who are not fit to partake of any thing else save the word: shortly after *Ezra* restored the worship of the Passover, according to the prescript of Moses, Ezra 6. 19.

Apoc. 11. 1. There was in the reformation of the Churches, a need to measure the Temple and the worshippers therein, this was no other but the word of God; and Paul 1 Cor. 14. reforming the Church of Corinth, teaches them the doctrine of the Sacrament of the Supper, as he had received it from Christ. verse 23.

There are besides these three essentiall signes, three others; which though not essentiall primarily, yet so necessary that I cannot see how a Church can subsist without them.

1 Profession, when any man would joyne to a Church, let him shew his rights to the holy things of God by profession; So the Eunuch Acts 8. 38. 1 Pet. 3. 17. *be ready to give an answer to every one that asks you a reason of the hope in you, if to every one*, then much more to those persons with whom you desire to remaine in Church-communion, Rom. 10. 10. *with the heart man believes unto righteousness, and with the tongue confession is made to salvation*. *John* lookt for this confession or profession before he would baptize them, Mat. 3. 6. *they were baptized of John in Iordan confessing their sins*, the Ephesians Acts 19. 19. *many that believed came and confessed, and shewed their deeds*. As faith makes us members of the Catholick, so the profession hereof concurs to make us members of the visible Church, now whether this profession be before the Elders, for the Eunuch onely profess before Philip; so the Elders may relate what professions have been made, which I think expedient in respect of womens bashfulness, and the weaknesse of expressions in some, though otherwise godly; or whether it be done before the whole Church is

not much material, christians must not onely look to lawfulness, but to expedience in respect of the times and places where we live, 1 Cor. 6. 12. and for christians let them not be ashamed to profess their faith, and confesse their sins in this way, seeing Christ calls himself *the High Priest of their profession*, or *ἡγούμενος*, confession, Heb. 3. 1. also cap 4. 14. *Seeing we have a great High Priest that is entered into the heavens, Jesus the Son of God; let us hold fast our profession or confession: what profession? truly that which we have ever held from the hour of our baptism.*

2 Ministry; the church of Colosse had *Epaphras*, and some think besides *Archippus*; the church of Philippi *Epaphroditus*; all the seven churches had their severall Angels, the Holy Ghost makes them overseers over the flock, Acts 20. 28. (For the calling of the Ministry, see Acts 6. 2. 4. Heb. 13. 7.) *Paul* calls it a distinct Office, 1 Tim. 3. 1. If a man desire the Office of an overleer or Bishop (for they are both one in the Greek) he desireth a good work. Also, vers. 2, 3, 4, 5, 6. he sets down sundry qualifications of an overleer; So doth he, Titus 1. 6, 7, 8. I will not derogate from Prophecie, but that some wise and sober minded men may now and then prophesie, that in case of need the churches may have continuall supply; but let men elevate prophesie as high as they please, and degrade ministry as low as they please, yet I fear me I shall prophesie too truly, in saying, the downfall of ministry will be a speedy preface of the ruine of the churches.

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Preacher? And how shall they preach, except they be sent? It is written, How beautiful are the feet of them that preach the Gospel of Peace? No sending of Preachers, no preaching; no preaching, no hearing; no hearing, no believing; no believing, no prayer; no prayer, no salvation. By which gradation it appeares, it is exceeding necessary to salvation to have a sent Ministry; and in vain is reformation, where not onely matter, but also persons for ministry, is wanting.

Quest. What is requisite to right sending?

Ans. 1. Something from God. As first, gifts of learning, memory, knowledge of the Scriptures, ability to divide the word, and to preach seasonable truths. Christ ascending to receive and to give gifts to, and for the Ministry, Psal. 68. 28. compared with Ephes. 4. 8. We cannot think him a Minister that wants these, this is absolutely necessary. 2 If it may be, also let him be a man of a gracious spirit; for though it were granted that a wicked man might convert and build up, yet can there

there not be like blessing expected from those who preach out of other mens feelings, as from those who preach out of their own experience.

2 Something from men.

As first, Election of the people, Acts 14. 23. And when they had ordained them Elders, *καὶ ἐκκλησίας*, which doth not signifie every church as it is translated but according to the church; which is an ordinary Græcisme and Latinisme. The Oratour saith, *Faciā secundum te*, I will do it according to thy minde, so they ordained them elders according to the Church, that is, according to the minde & will of the Church; the force of church Election lyes not in the word *ἐκκλησία* which in Grammaticall construction, can agree with no other then *Paul* and *Barnabas*, vers. 22. and was onely their act but in the word *καὶ ἐκκλησίας*.

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The third signe is discipline or government. If the common-wealth, nay if a family, cannot subsist without government, how then can the church of God subsist without it? Godly men have many unmortified reliques in them, which must be curbed.

The fourth thing we desire, is Liberty of conscience; That we behaving ourselves peaceably in the common-wealth, and yeelding due obedience to the Civill Magistrate (To whom wee acknowledge our selves subject in our goods and bodies, not onely for fear of their wrath, but for conscience towards God Rom. 13. 5. 1 Pet. 2. 13. 14.) may have liberty to worship the Lord according to that light revealed unto us, against which we cannot go, without manifest ruine of our own soules, and with which we cannot practise, without the apparent hazard of our persons and families, unlesse protected, permitted, or connived at by the Magistrate. Herein we shall desire all christian spirits, who have any credit with the State, and have themselves felt the weight of an oppressed conscience to mediate for us; (as we are men, as we are Christians, as wee have been fellow-sufferers, and fellow-helpers, to breake off the common yoke) that we may enjoy Liberty to worship our GOD according to our light, which if not granted, the blood of us and ours, must needs cry aloud in the care of God; But if granted, we shall have cause daily to blesse our GOD for such a mercie, in inclining the hearts of our Rulers to breake off former yokes and our common affections shall be more indeered towards them, to assist them to the utmost of our estates and lives, if need shall require, with our daily prayers powred up to heaven for them.

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Obiect. But if the Ministry be a note of the church, then when the ministry dies, the church should die.

Answer. We must distinguish betwixt a Minister and the ministry, the Ministers may dye hundreds one after another, and yet the ministry remain by the supply of others. Its good to walke in a mean, betwixt Presbiteriall and popular ingrossment, and I hope upon triall, it will be found to accord with the word.

Nor is that lightly to be past over, that sending of Ministers is the highest foregoing requisites of faith and prayer; the inseperable adjuncts of all true members of churches, so far as man can judge. Rom. 10. 14. 15. *How shall they hear without a Preacher? And how shall they preach, except they be sent?* As it is written, *How beautiful are the feet of them that preach the Gospel of Peace?* No sending of Preachers, no preaching; no preaching, no hearing; no hearing, no believing; no believing, no prayer; no prayer, no salvation. By which gradation it appeares, it is exceeding necessary to salvation to have a sent Ministry; and in vain is reformation, where not onely matter, but also persons for ministry, is wanting.

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6 We desire that neither the headinesse and tumultuousnesse of some mens carriages, nor the exasperating speeches of some printed pamphlets, whom Satan doubtlesse hath stird up thereto, may be charged upon peaceable and sober minded men, who do no lesse mourn for those passionate disputes and distempers, then the men that seem to be blemished by them.

6 The sixth and last thing objected is, these things be truth concerning infants baptisme, &c. How talles it out that these things were no sooner discovered?

Ans. People through ignorance may live long in errour, Neh. 8 14. God commanded by *Moses*, the children of Israel to dwell in booths, in the feast of the 7th. month, yet had the people lived in the omission of this duty, from the dayes of *Iohna*, to the dayes of *Nehemia*, vers. 17. which was about 7. or 800. yeares. 2 It is Gods priviledge to open misteries, when and to whom he pleases, Mat. 13. 11. Whether in opening misteries of godlinesse, or in discovering the mistery of iniquity. 3 The same things might have been objected in the dayes of *Luther* and *Calvi*, and may now be objected against the Hierarchy ceremonies, &c. 4 The tumultuous carriage of the Anabaptists in Germany (as *Sleydan* and other contrary minded Historians write, if it be lawfull to beleve a History from the mouth and pen of an enemy) might keep many good men from searching into these things. The great hazard and apparent ruine which those preachers and professors who first protested against infants baptisme must incurre, doubtlesse hath caused that men I ave no sooner fitted this question, the fear and foresight hereof, made my spirit to stand not a little averse, till God overpowred my heart by his spirit, and by a cleer light, as I suppose. 6 The stream of learned men in these latter times. the farre greater part defending it, though the learned men extant for the first 300 yeares, or very near upon, were for the Generality otherwise minded, so farre as I can see, upon a strict search of antiquity herein.

Reader, I fear I have been tedious in this long Preface, wherein I have enlarged my self far beyond my expectation, the Porch being something too big for a House so little, but the scope of my study being edification, not the pleasing of fancie, I hope thou wilt beare with me; construe these notions in good part which conscience principally moved me to make publike. The Lord in mercy dispell those mists of darknesse that are upon our mindes, and fill our hearts with such sincere intentions, that we may desire alwayes to look at his eye in the things which we do. Where the bent of my reasons are against the arguments of *Mr. M.* I shall desire thee to compare them together, retaining still a reverend esteem of the person against whose arguments I write, whose gifts and grace in other things, I desire to reverence and acknowledge, and I hope thou wilt do the same. Lord in mercy lead us into all truth, and bring us into his everlasting Kingdom, where all difference of judgement shall be taken away. Amen. I rest.

Thine in all Christian duty,

C. B.

THE

The storming of ANTICHRIST

In his two last and strongest GARRISONS,
of Compulsion of CONSCIENCE, And
Infants BAPTISME.

The First Part.

Question.

Hether it be lawfull for any person whatsoever to
compell the conscience?

Answer. It is not.



1 Because the Apostle himselfe though hee had
many revelations from God, acknowledge hee
had no dominion over the Corinthians, 2 Cor. 1. 24.
if such an Apostle disclaime it, upon what pretence
can any Magistrate, or Presbiter in the world re-
quire it? now is it not a dominion, when in case of

scruple of compliance with publike practice, or practizing according to
the light the Lord gives us, we shall be forced from the one to the other,
1 Pet. 5. not as Lords over Gods heritage. Now he lords it, that imposes
lawes upon the conscience.

2 Persecution for conscience is unlawfull, because of the neer relation
Gods people are to God. They are Gods anoynted, Psal. 105. 15. Touch
not mine anoynted; much lesse, fine, bannish, imprison. And when Paul
would have brought the brethren bound to Jerusalem, for professing the
faith of Christ, and renouncing Judaisme, its cald no lesse then persecution,
Acts 9. 2, 3, 4. Matth. 18. 6. whosoever shall offend one of these little ones
which beleeve in me, it were better for him, that a millstone were hanged
about his neck, and that he were drowned in the depth of the Sea: what
guilt then lies on the soules of those that offend many such, and that for
small matters, as difference of judgement?

(b3)

3 Because

The Storming of Antichrist in his strongest Garrisons,

3 Because there may be difference of beleefe in smaller matters, and yet both do it unto God, Rom. 14. 2. One beleeveth that he may eat all things; another who is weak eateth herbes, that is, he beleeveth it was not lawfull for him to eat something, and yet he that did eate, did eat to the Lord, and he that did not eate to the Lord, he did not eate, both did it conscienciously to God, now it is so far from deserving persecution to do things to God, that it deserves praise.

4 It is a note of the false church to persecute, and of the true Church to be persecuted. Mat. 10. 16. A sheep will be a sheep, though you handle it never so roughly, but Wolves will persecute, and persons are more or lesse wolvishe, as they more or lesse persecute, Gal. 4. 29. As he that was borne after the flesh, persecuted him that is borne after the Spirit; So it is now, 2 Tim. 3. 12. Whosoever will live Godly in Christ Jesus shall suffer Persecution.

5 Because it is not in the power of a man, to beleefe what he would; A man trying all things according to 1 Thes. 5. cannot beleefe what he would, but according as the strength of Arguments present themselves to his understanding, therefore it is not just that he should be punished, for beleieving what he cannot see grounds to beleefe, there being no voluntariness herein. It is not just he should be punished, as in some cases its plaine, when a man forgoes some enjoyments, and exposes himselfe to sufferings. When a man sees crosses on the one hand, and temporall ends on the other, doubtlesse hee would beleefe, so that hee might enjoy the one, and escape the other, could hee have light so to doe; Especially, when the persecutor saith, beleefe this or you shall dye, Burne.

6 Christ forbids pulling up Tares, lest they pull up good Wheate: But they must both grow together in the world, Mat. 13. 30. which cannot be meant of Hypocrites, unlesse the field were the church, but the field, is the world as Christ expounds it, verse 38. where he also expounds what he meanes, both by Tares and Wheate, the Tares are the children of the wicked one, and these must grow in the field of the world, till the harvest; That is, till the end of the World, as Christ expounds it, God intended many of these should be brought home in future time, therefore they should not be banished from their seats and dwellings, but let alone, if God at any time would give them repentance. By Tares are meant persons, not doctrines, as verse 38. and for persons Christ uses a generall word, *ζιζάνια* signifying all those weeds that spring up with the corne, to show that all persons opposite to true worshipers ought to be permitted in the field of the World: But for as much as God hath appointed the civil sword to take away wicked men; as thieves, murderers, &c. And that the children of the Kingdome are the visible Church of Christ, Mat.

8. 12, 21. 43. Therefore the Tares are Idolaters, Will-worshippers which are to remain in the field of the world.

7. Persecution for religion makes us uncapable of amending what is amisse, or seeing our own errors, yea by this ground the Reformers themselves that sit about Reformation would be made incapable of reforming any thing amisse in the churches, were there such magistrates as formerly, to put the lawes yet standing in execution, yet do the best see but in part, and many glorious truths have been lately revealed, and more may we expect, if the compulsions of conscience, which is in most places of the Christian world, hinder not.

8 It is against all equity for it is unequall, for to bid me to see with other mens eyes. they have read other books, heard other conferences and reasons then I have, yet I must see with their eyes.

9 Because there is a possibility of error in those that thinke they see most, yea, even *Paul* said of himselfe, and his collegues; We know onely in part, and prophesie in part, 1 Cor. 13. 9, 12. How oft have the most glorious Fathers of the church erred, not one of them that ever I heard of, but have erred, the fure Generall Councils, though many good things concluded, yet I suppose, in many things, have erred; Have not Parliaments sometimes erred doing and undoing, did not those godly Marryts, who laid down their lives for some truths, remain in other things erroneous, and left the ceremonies the stumbling blocke of the godly, for so many yeers. Now there being a possibility of error, how know you, but you in persecuting and compelling may persecute and compell a man who retaines the truth, your selfe mean time retaining the error.

10 Because the Scriptures of the New Testament (for what can be alledged from the old testament, we shall hereafter answer God willing) never mention any compulsion, but the embracement of Christian religion, is required from persons willingly; When Christ sent out the 70. Luk. 10. 6, 10. 11. They were to wish peace if they were received well, if not, they were onely to shake off the dust off their feet, and not to goe to any violence So Mark 6. 15. 16. preach the Gospell to every creature, who-soever beleeveth and is bapuzed, shall be saved, they were to do no more but onely propound truths, and to perswade, Act. 2. 41. They that gladly received the word were baptized, here was nothing but willnesse. The Corinthians, 2 Cor. 8. 5. gave their owne selves to the Lord, and to us by the will of God, there was no compulsion, And so Mat. 11. 12. From the dayes of *John the Baptist*, untill now, the Kirgdome of Heaven suffereth violence, and the violent take it by force, there was no violence offered to persons to embrace it, for persons did willingly embrace it of themselves, 1 Cor. 14. 25. The unbeliever that comes into the Churches assemblie having the secrets of his heart discovered he falls down

down to worship that God. that they preach; and report when hee was gone, that God was in them of a truth. And therefore to force Papists and prophane multitudes, whether they will or no, to joyne in one worship, one word, Baptisme, Supper, and Identity of communion, is not according to the word; but though it carry the specious show of a glorious uniformity, yet doth it but get nothing but a politick hypocriticall faith, which changes according to the vicissitude of Armies in time of warre, and the multitude of Princes, States, and humane Lawes, in times of Peace.

11 Compulsion is unlawfull, because it produceth many mischiefs; As first, it exposes Protestants to compulsion, in Popish countries. I have heard it related, that when sundry Protestants in France complained against persecution, the Papists made this answer; that wee doe no other wise then your owne Doctor *Calvin* allowes.

2 It is a great mischiefe to your posterity, yea to the posterity of the whole Kingdom; for though your selfe were so full resolved, that you should never stand need nor see more light, yet how know you but your son, or daughter, or father or mother, may see more light then your selfe do, and would you willingly loose the society of so many friends by banishment, imprisonment, death? when it may be you have none of your kindred so conscientious as they; for indeed conscientious persons only, or mostly suffer in point of compulsion, other men by Schollasticke distinctions, and fleshly devices, being able to turn themselves any way.

3 It hardens Papists in their inquisitory practises, for they reason thus; the Protestants as well as we doe all agree in this point, as well as in the doctrine of the Trinity, Resurrection, &c. therefore that wherein all agree, is undoubted. And so long as they goe in these inquisitory wayes, there is little likely-hood that the Gospell should once take footing in Spain, or Italy, &c.

4 It causes many hypocrites, and time-servers, or else cause State-insurrections, as in Holland, Scotland.

5 It takes away possibility from coming to the light of any new Tenent of truth.

12 Compulsion is unlawfull in Religion, from universall practise, both of Nations and Churches, till the time of Antichrist; the Schemites suffered *Jacob* and his sonnes to dwell among them, though of a different Religion, *Gen. 4. 7.* When the Israelites were in captivity, yet did they enjoy their consciences. The Romans bore with the Jews in their Religion, though a tributary Nation; yea among the Jewes there were divers Sects, as Pharisees, Sadducees, Herodians. There were divers errors in the Churches of Corinth, Galatia, seven Churches of Asia, yet are none blamed

See M. S.
Ans. to A.
S. p. 24.
Bloody
Tenent of
truth.
persec. for
conf. p. 6

for not forcing, but for not Excommunicating the Hereticall; for the first 300. years after Christ, though wee finde the sword of Excommunication drawn out too rashly, yet did wee never hear that they compelled one anothers consciences, and as the prevailing party of Presbyters invested Emperours with this power, we finde the Apostacie to have come in. How oft by these meanes have the most glorious lights of the church been exiled from publike preaching, as *Athanasius*, *Chrisostome* & others. *Purchas* speaks of the *Mahomitans* in Cayro, and Egypt, that there are four severall religions, different from each others in Spirituall or Ecclesiasticall Ceremonies, and concerning also civill and cannon Law, all founded on the Mahomitan scripture, by four learned men, diversly construing the generall rules, to such particulars, as seemed to them fitter for their followers, who disagreeing in opinion, agree in affection, and converse together without hatred, or upbraiding each other, *Purch. Pilg. part 1. lib. 3. p. 275.* Let Christians learn from these. Many flourishing itates at this day permit it, as Poland, the Sates of Holland, &c. With no small benefit to the publike peace.

13 Compulsion is unlawfull, because in case of Heresie, Apostacie, or corruption in manners, we finde in Scriptures of the New Testament, no further punishment then exceeding to refection or excommunication, Tit. 3. 10. A man that is an Hereticke after the first or second admonition, reject. When *Hymeneus* and *Alexander* made Shipwrack of their faith, *Paul* deliverd them to Satan, 1 Tim 1. 20. There was no Compulsion by any civill Magistrate. So the incestuous person, there was no further proceeding against him, then the delivering of him to Satan. 1 Cor. 5. Mat. 18. If he will not hear the church, Let him be an Heathen or a Publicane; There was no writ granted of Excommunication, *capiendi*, to carry him to prison without Bayle or Mainprize, that hee should have no power to make a will, or to deprive him of such buriall, as other men had.

14 Compulsion in religion doth inforce persons, not only to do things with a doubting conscience, and so is sinfull, Rom. 14. 23. but makes men sin against their consciences, which is abominable; or else to suffer a ruine of their states and persons, which is uncharitable. In compelling persons against conscience, you compell them against that which they deem to be the eternall truth of God.

If you say the magistrate hath no intent to compell me to sin, nor to extort a confession contrary to my conscience; I answer, But he hath this end, that if I professe not, what he thinks truth, or lawes enacted require, he intends to punish me with imprisonment, banishment, &c. which is uncharitable in him: And what if for fear of the Magistrates force, rather then the fear of hell, I professe a false principle, though I shall be

be duly puniſht for denying Chriſt, yet ſhall not he be free who compelled me thereto.

15 It brings no ſmall hazard and trouble to the civill Magiſtrate; hazard in expoſing him to perſecute the truths of God, a burden that hath lyen heavy upon the conſciences of Magiſtrates for many yeers paſt. that when ſome few in a Convocation have concluded ſome points Superſtitious, or Erronious, the Magiſtrates, Judges, Juſtices have been the -----to put theſe cruelties in execution, and they with trembling conſciences have helped forward the exilement and miſery of many a Saint of God. The Scripture requiring weak brethren to be ſo far borne with, as wee ſee, Rom. 14 3. 4. 5. That if their outward deportment be faire, honeſt, and humble, it would trouble the acuteſt Magiſtrate, to prove them obſtinate; muſt it not be very hazardous for the magiſtrate to meddle with ſuch godly perſons though in an error?

And for the trouble it will be endleſſe, there being ſuch ſtrong arguments againſt any uniforme practiſewhatſoever, and the perſons not members in a way commanded by the State, will the Magiſtrate be ever free from trouble with ſuch perſons? Beſides it will be a great trouble to him, to ſtudy in ſuch intricate caſes, when it is fit for him to imploy his coercive or conſtraining power, and when it is not fit: and if the ſame point which he now perſecutes, ſhall after appear to him to be truth, what a ſting will this be to his conſcience, when as all this trouble and hazard ſhall be taken away, if perſons may be left to worſhip God together, according to the light they have, they behaving themſelves ſoberly, and peaceably in the Commonwealth.

16 If that religion may be forced upon the conſciences of others, by the Major part of a Synod or Convocation Vote, we may be liable to change our religion oft in our lives time; as four times in a matter of 30. yeers in *H. 8. Ed. 6. Q. M. Q. E.* & ſo in *Q. E. K. I. K. C.* and the preſent Synod; which if we do, then wee wound our conſciences, and declare plainly that we have no true fear of God in us, in that his fear is taught by the commandements of men; *Eſay; 29. 13.* and if we do not, we are every time liable to perſecution, to the enforcement of ſelling lands, leaving Offices, kindred, and callings, & betaking our ſelves to wilde woods, ſtrange countreyes, and this may be the condition of ſundry perſons, who thinke themſelves ſtraitned in their Government, unleſſe they may rule in other mens conſciences, ſo various and unſtable are all things under the ſun.

17 None are like to ſuffer by compulſion of conſcience, but conſcientious men, ſee a ſad inſtance, *Dan. 3.* as ſoone as the act of Compulſion was proclaimed by the Herald, *v. 4. 5.* to you it is commanded, O people
Na-

Nations and languages, that as soon as you hear the sound of the Corner, Flute, Sackbut, &c. ye fall down & worship the golden image, and whose falleth not down shall the same hour be cast into a burning fiery furnace. Verſ. 7. Therefore all that time, when all the people heard the sound of the Corner, Flute, Harp, all the people, Nations, and languages, fell down and worshipped the golden image, that Nebuchadrezzar had set up; now *Shadrach, Meshach, and Abednego*, being conscientious men, they were onely caught in this decree. So will it be in these dayes, whatsoever be established by those that conquer in these wars, theres not one of many will resist it, whether it be Episcopacie, Presbitery, &c. Onely conscientious men will itagger in it, and suffer for what conscience can approve; who suffered in *2 Marcius* time, against the Masse established by law, but good men? So when the ceremonies, Episcopall Courts, were in force, the godly were insnared by them.

18 Compulsion of conscience, overthrowes Christian liberty; contrary to Gal. 5. 1. stand fast in the liberty wherewith Christ hath made us free: yea it overthrowes it in the greatest measure, in that our faith cannot fixe freely upon the object, and a suitable confession from our mouthes, but we must suffer pillories, losse of liberty &c. We take this as a brand of Rome, that they take away all Christian liberty, whiles they force us beleve as the Church beleve, let us not be guilty herein; To have our states enslaved is hard, and that which ingenuous spirits cannot well bear, yet had I rather my person and estate were enslaved, then my conscience.

19 Compulsion of conscience was never attributed to the Civil Magistrate; but onely by those that were assured they should have the civill Magistrate on their side. In some places they magnifie the Magistrates power herein, as in England they were wont to do; but the French Churches go a contrary strain. Jesuites do the same; cry up regall power when it is for them, when it is against them, exempt them therefrom.

M 5. p. 6

20: There is a naturall freedom in us in civill things, to beleve what we think to be truth, and to beleve nothing else; yea, and in divine things, no man can hinder me from beleiving what I think to be truth: And therefore it is absurd to compell us to beleve otherwise in a visible profession; and in effect, it is to compell us to believe a lye: what in civill things would be monstrous, shall it go for current in divine things?

Object. But no man can be compelled to faith, yet may he be compelled to outward meanes; according to that saying, *Cogi nemo potest ad fidem, cogi tamen potest ad media.*

Answer. This is in effect, to compell a man to be present at a worship which he loathes. The Papist hereby would compell you to the Masse, as a meanes of faith; the Lutheran to confirmation, and if you refused,

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they might torture you with the most exquisite tortures ; But you will limit the axiome *ad vera media*, to true meanes : they will say their means of faith are true, and they have as good an opinion of them , as you can have of yours.

21 This compulsion of conscience, will be a speciall bar to hinder the Jewes conversion , for whensoever they are converted to the faith of Christ, its likely they must be brought home thereto voluntarily , out of the strength they see in the truth, not by compulsion of fines, banishment, imprisonment, &c.

22 It will much harden Heathens and Mahometans , not to permit christians among them , or at least not to have any great freedome in their countries, because where christians get the upper hand , they compell all persons to embrace their religion ; yea this very principle doubtlesse scares the Papiests from letting the Protestants have such freedome in their countries, because if they should prove the stronger party , they would compell them to a religion they so much abhor. Hence in sundry popish countries, they tolerate all or most religions, save Protestanisme,

23 If persons in Place shall violently force the consciences of their brethren, who knowes (the issue of war being so uncertain) whether God in judgement may give them up into the hands of Enemies, (which God forbid) who may with like unmercifulnesse force their consciences. Jam. 2. 13. He shall have judgement without mercy , who hath shewed no mercy.

24 Great is the tendernesse of conscience in good men , *Scrupulosi non sunt rigide tractandi*, said Antoninus the Casmist. Those that have the power of compulsion now can tell this experimentally ; and it is but newly the yoke is off from themselves ; well were it if they could remember the violent compulsions of H. Commission, Episcopall courts. Learn of Christ, who Heb. 2. 18. in that he himself hath suffered being tempted , is able to succour them that are tempted. Remember *Q. Didoes* speech ; *Non ignara mali miseris succurrere disco*. It is with a tender conscience, as with the eye ; a small matter will offend it.

25 Christ saith Matth. 7. 12. what you would that men should doe to you, do you so to them. Now I appeal to any mans conscience, who hath power of compulsion in his hands , whether if a different judgement had the upper hand , he would not desire to worship God according to his light, and whether he would not thinke it injustice to be compeld to worship God contrary to his light ? Or in case, because his conscience could not close with so grosse a practise ; himself and his posterity to be ruined, meerly because he makes conscience ; which doubtlesse is a work of the spirit, in whomsoever it is. As it is unequall for me to compell you to be
of

of my religion, so is it unequall for you to compell me to be of your Religion, and as unequall for a whole Councell to compell either of us to be of their religion: And all Protestants condemne the proceedings of the Council of Constance herein, against *John Hus*, who caused him to be burned for dissenting from them.

26 Freedome of conscience would joyn the affections of all sorts of subjects to the Magistrate, because each of them shared in the benefit: So that any thing that should be done against the Magistrate, each man would take it as done against himself; An example of which we see in Holland, where in men of divers religions, conjoyn against the common enemy, yea more unanimously then the forced uniformists of our Country.

27 The Scripture no where makes the Magistrate judge of our faith, therefore he hath no power to compell our conscience: Whiles we taxe the Romish French Churches (if I may so call them) for making Generall Councils the judge of the faith; and the Spanish and Italian Romish Churches for making the Pope judge of the faith: Take we heed we dash not upon as great a rock, in making the Magistrate judge thereof: Who hereby will have ground either to make all mens principles submit to his, whether they be true or false; or else to expose the refusers to what penalty and hardship as he shall think meet. And so there will be a continuall uncertainty in the enjoyment of any comfort any man hath, for as soone as the Magistrate changes his principles we must change, or else live in continuall hazard of persecution. The conscience of man next under God and his word, is to judge what faith is true and what false. Rom. 14.5.22,23.

28 In compulsion of conscience not onely persons guiltie, but guiltlesse suffer without any fault committed by them; when an husband is hereticall (or at least so deemed) if he doe not comply against his conscience which is abominable, then not onely himselfe suffers from the Magistrate, but his wife who perhaps is of the Magistrates Religion, yea, his little ones, some whereof perhaps suck the breasts.

29 This is against Christian Liberty, whereby all things may be proved; all things are to be proved, and out of them all that which the prover deems good to be held, 1. Thes. 5. 27. But this cannot be where the conscience is compeld. By this compulsion, a person is kept from proving things, or exposed to ruine if the conscience shall finde any thing to be good, and be willing to hold it.

29 Compulsion of conscience makes differences to rise to a great height, which if men were left to their own light, what is not of God would far more easily fall: But when Churches and states shall fall to determine these, and to impose them upon others when there is light for neither, this doth not abate but increase the flame.

Object.

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Objections against compulsion of Conscience answered.

1. *Object.* The Kings of Judah compelled persons to such a worship; also they took away idolatries, superstitions, and why should not Kings and States have the same power in these dayes, and in case they cannot be otherwise removed, why should not the persons peccant be punished with banishment, imprisonment, death, according as the Civill Magistrate sees fit.

Answer. 1. This compulsion, was onely for those that lived under the Jewish worship, or born of Jewish Parents, it was not for strangers, they were not compelled thereto.

2 That which we finde them compelled to principally, was to obey in entering in a nationall Covenant to worship the Lord God of Israel, which all the Jewes acknowledged it to be their duty to do, and this was done as well by the *vulgaris* the body of the nation, as by the civill Magistrate, 2 Chron 16. 12, 13, 14, 15.

3 Suppose the Kings of Judah alone had done this, yet were not their actions morall to oblige other Kings to do so, no more then the office of Kings was morall, but we see that office was not morall, for all the time before the Greeks and Romans seized the Jewes Country. They were onely a free State, when *Zerubbabel*, *Nehemiah*, and divers others were Governours, which they would not have been, had the Office of Kings been morall. And if the office and power of the Kings of Judah be morall, why do we not allow the same power to other Kings? No more are many of their actions morall to oblige other nations.

4 The Kings of Judah never imprisoned nor used any violence against any Schismaticks, nor did the State after them when it was governed by a State, though Pharisees, Herodians, &c. and many other Sects, lived among them. Why may not the Prelates as well alledge the order of the Priesthood, for their Metropolitall Episcopacy.

5 Either this power was confered on the Kings of Judah as a Law morall, or politick; If morall, where is that command set down, that Magistrates indefinitely shall compell the consciences of others within their territories, to the practise of one worship, and that to be the Magistrates own worship of which themselves of? For to be sure he will not compell to any other. 2) Where can the Magistrate be assured of the morality of such compulsions, wanting extraordinary Prophets which the Kings of Judah had? For without plain and undoubted grounds, the Magistrate cannot proceed to go in their wayes, when tends to the ruine of many a deare childe of God, and their posterity. Or else its a politick and judiciall law, which no more oblige Kings of other nations, then the law mentioned Deut 17. 17. 18. which enjoyned the saying which

See this
Q. fully
discuss'd by
M. S. a-
gainst A.
S. p 52,
53, 54, 55.

shall be election and ordinance of the inhabitants

habitants of an idolatrous City, and burning the spoile, and the city also without rebuilding.

6 Imagine all Magistrates had such power now as the kings of Iudah had (which I suppose will never be granted, their Governments being absolute, and in their originall determined by a message of God, as we see in *Samuels* anoynting *Saul*, and after wards *David*; whereas the Governments of other Nations are Co-ordinate, and determined by men) yet had not the Kings of Iudah power to compell any ones conscience in point of beleefe, or religion, or to punish them in case they dissented in beleef, therefore no magistrates have power herein; the Magistrates of Iudah had power to punish ennomious vices, as Blasphemie, De. 24. 13, 14 But *Moses* had a direct Commission from God, before he would put the blasphemers to death. So Idolatry, Sabbath breaking, Nehem. 13 and also to punish all sins contrary to the publike peace, but not to compell beleefe.

Object. 2. Magistrates are to be a terrour to evill workers, Rom. 13. But heresie is an evill worke.

Answer. Evill works are of three sorts.

1 Those that are committed against the light of nature and reason, as the setting up of *Mahomet*, or any other God besides him that is the creator of heaven and earth; Atheisme, when any man shall boldly affirme there is no God, Polutheisme, when men affirme many gods, Blasphemy, Murder, Adultery, Falseness, Perjury, Theft, Disobedience to parents, Seditious, Sodomy, Buggery, Drunkenesse, tumults against the publike peace, &c. These and such like, the Magistrate, whether heathen or christian, is to be a terrour unto.

2 Against the light of Nations; there is no nation in the world, but in it the magistrate will punish those that speak against the God they professe, and against that which they thinke his Scripture; So if any one rail against Christ, or denie the Scriptures to be his Word, or affirme the Epistles to be onely Letters written to particular churches, and no rule for us, and so unsettle our faith; This I take may be punished by the Magistrate, because all or most Nations in the world do it.

3. A third sort of evill workes, are those that are committed against the light of faith, as deniall of Christ, walking contrary to a mans own principles, presenting our selves at false worship, pride, covetousnesse, unbeliefe, impenitencie, rotten communication, heresie, schisme; these I suppose, and many such, which are no lesse evill workes, then the other, the Magistrate cannot be a terrour unto, but they must be left to the respective Churches, of which the persons offending are members. The Apostle calls the Magistrate a terrour to evill workes, but not to all evill workes, and if he be a terrour to all evill workes done against light of faith, what need

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we contend for any government by Ecclesiasticall discipline, being the Magistrate hath power in his own hand to punish, therefore evill workers against the light of faith, may be permitted in the world, though not in the Churches.

Object. 3. If men be permitted to preach, and disperse erroneous doctrines, the number of hereticks may be so increased, that they may in time extirpate the truth.

Answer. What is alledged herein, but the Romanist may make the same use for extirpating the Protestant Religion, yea any persons Hereticall that have the Magistrate on their side, may alledge the same.

2 Though such Doctrines are erroneous in your conscience, yet are you not sure that such are erroneous in themselves, because you are not sure your dictates are infallible.

3 If you were infallibly sure you had the truth, and the doctrines you suppose, erroneous, yet all errors being not of the same size, such persons may be borne withall, whose errors trench not upon the foundation.

4 Either Hereticks are in the church, or in the world, if they be in the church, the church hath power to censure them before they bee too ranke, Tit. 3. 10. if in the world, what have churches or Elders to do with them? 1 Cor. 5. 12. what have I doe to judge them that are without? and for the civill Magistrate, first how can he be gilded with a spirit of infallibilitie, that such a thing is an heresie, and much more that he hath infallible grounds for the violence or compulsion he exerciseth towards such persons that he may do it in faith; 2 the civill Magistrate is absolutely forbid all such violence and rooting up, Mat. 13. 30. Let both grow together, untill the harvest; but in what field is it? ver. 38. Truly in the field of the World, and that by this Command, of let both grow together, is meant. Hereticks, Schismatikes; appeares because, if the Magistrate be busie about plucking up these, he will be in danger of plucking up the good wheate, that is, many a childe of God, who is thus stigmatized, and who thinks in conscience he is bound to doe that which he doth.

5 If Heresie and Truth may have a like permission, Truth will get the victory in the understandings of many, yea most.

Object. But we see the contrary in popish countries.

Answer. But the cause is not because truth and error are left to fight in mens understanding, but because men by inquisitions suppress the truth from passage, in some places, where truth and error have been alike permitted; truth hath eaten out error, witnesse Amsterdam, not long since most Papists, now almost all Protestants.

Object. But would you have all sorts of Sects, and Scismes tolerated in Christian churches, as Iewes, Papists, or all sorts of Protestants differing in

Judgement as Lutherans, Arminians, &c. This would tend to confusion both in Church and state.

Ans/w. For the Jewes they are tolerable, for else how should they ever be taken into us Gentiles; it is not prisons and fines will bring them in, but a victory of Evangelicall truths in their understanding; for all sorts of protestants they may be tolerated, because no side dare affirme, that there adversaries tenents are destructive unto their soules that hold them.

And for Papists, though they are least to be borne of all others, because of the uncertainty of their keeping faith with hereiticks, as they call us, and because they may be absolved of securements, that can arise from the just solemn oathes, and because of their cruelty against the Protestants in divers countries where they get the upper hand, and because they are profest Idolaters, yet may they be borne with (as I suppose, with submission to better judgements) in Protestant governments in point of religion.

1 Because we have no command to root out any for conscience, and lesse then a command will not serve, nor have wee any example in the New testament for the same.

2 Violent compulsions of them, will rather exasperate them against the Protestant religion, then win them to a liking thereof.

3 In the violent compulsion of Papists, nothing but mischief ariseth either to the partie compelled, who against his conscience complies to the protestant religion, for the saving his estate, and so it is made two-fold more the childe of hell; or else if he do not complie, but suffers, his innocent children are punished herein.

4 It would be a good patterne to Papists in popish countries, to bear with protestants, and to remove inquisitions.

But yet with these two cautions may they be borne.

1 If the number be so many that they are like to overtop the Protestants, or to come neer them in number, then the Magistrate giving them leave to sell their estates, may command some of them out of the Kingdom, because the safety of the people, is the highest law, and this is according to that principle; Every being preserves it selfe.

2 For the remaining party, to take such securement of them in point of Armes, that they may be sure never to make any head.

In all this I meddle not with delinquent Papists, who answering respectively, for their acts of hostility against the state, the number of Papists will be much fewer, and may the more easily be borne if the state see fit.

3 *Object.* Why may wee not cut off Heretickes by death, or Punish them by banishment, imprisont, being they go about to destroy other mens soules.

(d)

Ans/w.

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Answer.

1 Because you have no command for it, nor no example, and lesse then a plaine comand will not serve herein; Why do you not cut off persons infected with the Pox, Leprosie, Pestilence, being they hazard other mens lives? And why do Princes let them live in their common-weale, being they are so destructive to mankind; the reason is at hand, because they have no command to do it, and the persons may recover in time to come; so it is here, the Magistrate hath no command to cut off the Heretike, and also he may recover in time to come.

Object. But the similitude holds not, because there is no voluntarinesse in him that is infected with a bodily disease.

Ans. No more is there any voluntarinesse in the Heretickes in the seducing of others, for he thinkes that to be truth whereto he perswades the other.

2 Its not possible for the Elect to be seduced so far as to be taken off from their foundation, Christ; Mat. 24. But its possible for Heretikes to come off from the foundation of their Heresie; therefore they are to be let alone.

3 Few, of the controversies among us, if any will, amount to heresie, if we count heresie to be election of a faith by our selves, they can at most be called schisme; and therefore the persons that hold the tenents, cannot come under the forsaide penalties of Banishment, imprisonment, &c.

4 It much concurs to murther, that there be a murtherous intention, but Heretikes have no murtherous but a saving intention in drawing others to their way. He that should goe about to destroy other mens soules, with an intention to destroy them, might be cut off as a murderer. But he that doth it accidentally against his will is to have a city of refuge from temporall death, as he under the Law had, that slew a man against his will, which Law was no other then the Law of Nations.

Objection. 6.

But if there should be any such toleration, we should have a wonderfull confusion; parents would go one way, children another; husbands one way, wives another; master one way, servant another; which would be great confusion in Church and State.

Answer.

1 The confusion will not be such as is imagined; when every man and woman have joyned themselves, with such as are of their owne judgement.

2 I answer with the saying of one, viz. Whether is it not a greater

con-

confusion both before God and men; for a hundred men and women of ten severall religions or opinions, to assemble together every Sunday in a Parish, for fear of imprisonment or fines, or else that the same hundred being permitted freely to meet in a peaceable manner at ten severall places, according to their different opinions, worshipping God according to their light.

3 This is no other confusion then is in an Army, wherein many that were together in a tumultuous manner, repair to their severall Companies and Colours; or Citie societies, wherein sundry persons in one and the same House, belong to severall Companies, one to the Drapers, another to the Mercers.

See Mr.
Good-
wins Ser-
mon on
Acts 5:30
32.

4 Whether is worse? A glorious seeming uniformity in a state of self-condemnation? or a seeming confusion with a conscientious satisfaction?

Objection.

But these persons were good Protestants, before this licentiousness of conscience was granted.

Answer.

1 Had they beene so before, they would have beene so still, and are so still. 2 If they embraced the truth before, it was by accident; as a rustie hand of a clock, may by accident tell what a clock it is, though it stand still and move not. 3 It appears by their change that many of those things they had, they had them onely by an implicite faith, not from an examination of the ground.

2 If they were good before, when in an ungrounded uniformity, they complied to the common practise without principles, or upon unsatisfying principles; they are sure better Protestants now when they dare not do things without grounds.

Objection.

But should the Magistrate permit this liberty of conscience, he should partake with other men in their sins; as the Papists, Arminians, Brownists, &c,

Answer.

1 No man partakes, in not restraining any sin when it is beyond the compasse of his calling; now the punishing for heresie, is beyond the compasse of a Magistrates calling. Tit. 2. 10. 1 Tim. 1. 21, we finde a Heretick after the first or second admonition rejected, or almost excommunicated, as *Hymenæus* and *Alexander* were.

2 Whether is not the Magistrate more in danger of partaking in sin, by compelling persons to do things with doubting consciences, yea against their consciences? And if they do not, to be ruined they and their

guilt-

Rom 14.

22.

guiltlesse children in their estates. Or to pertake in sin, by leaving men to walk according to that which they think to be the truth; Let every man judge?

Objection.

But if such men be suffered to preach such doctrines, the number of Hereticks will be so great, that they will endanger the Orthodoxe; as weeds choak the corn.

Answer.

1 There will be no such danger, if there be no persecution for conscience; and a Law made for repealing the lawes already made for compulsion.

2 Such freedome being granted, its likelier that truth will get ground of errour, then errour get ground of truth.

3 It is a thing to be questioned, whether those that are still in credit with the Magistrate be the Orthodoxe, and those that are in discredit be the Hereticks? We must imagine that those that make this objection, are those that are still in credit with the Magistrate.

Objection.

We would willingly suffer the truth to be preacht, but those that we prosecute they teach erroneous doctrines, which hazard the souls of men.

Answer.

1 The guilt hereof lies upon the conscience of the Teachers, and not upon the Magistrate, Matt. 5. 19. *Whosoever shall teach men so, he shall be least in the Kingdome of heaven.* Heb. 13. 7

2 Those that so teach, think they teach truth, and do but discharge their consciences in so teaching; for should they teach otherwise then what they believe, they should sin.

3 Though the truth be but one, yet whether is the truth so in the breast of him that hath the power of prosecution, that he can infallibly say his tenents are absolute truths; and what are different herefrom are erroneous doctrines, hazarding the souls of men. We see the contrary, Acts 4. 19. Joh. 16. 2. *Whosoever killeth you, will think he doth good service.*

4 By this pretence, many men serviceable to the Church of God, are and have been cut off: See Jer. 29. 26. Hereby Jeroboam, 2 Reg. 17. 21. *drive Israel from following the Lord.*

5 This is the plea that all manner of persons in any place or state use, for the suppressing of any persons contrary minded; as Lutherans, Papists, &c. Therefore it cannot be an infallible rule, which is so frequently false, and which hath occasioned so much blood of many Saints.

6 We must make distinction betwixt erroneous doctrines ; some teach upon the foundation, and are more dangerous ; as some points of Popery, Socinianisme, &c. Some onely are varieties of judgement about smaller matters, as the Presbyterian, Independent, Anabaptist, whose difference is principally about order, holding Christ for a foundation ; Against these, doubtlesse there can be no exception why they may not be permitted.

Objection.

For tender consciences that are truly godly, we would willingly suffer them, but these men differ from the practise established by Law, out of pride and stubbornnesse.

Answer.

1 Because God is the searcher of hearts ; we ought to think the difference of such mens judgements, is out of conscience, not out of stubbornnesse, till the contrary do evidently appear.

2 For the offences of visible pride and stubbornnesse, when they shall grow to that height that they trouble the publike peace, the Magistrate may doubtlesse punish such, in what sect soever.

Objection.

But we would willingly permit you your own conscience, but we are loth to permit you, first to worship God in assemblies ; secondly, to communicate what you beleeve, unto others : For the Apostle saith, hast thou faith ? Have it to thy self before God, Rom. 14.

Answer.

To the former ; first, did not God require assembly-worship, and that the Saints should joyn themselves in bodies, we could be content to enjoy our own consciences ; but God requires the same, 1 Cor. 14, 33.

Objection.

But hereby you get away our good hearers, which divers of our Ministers have been the meanes of conversion.

Answer.

1 First for the crown of your Ministers it shall not be thelesse, in that they have converted them. 2 For your selves, you may have the benefit of their prayers, and examples, as formerly. 3 Whether had you rather have them pure in conscience in departing from you according to their principles, or to abide with you with wounded consciences?

To the second branch I answer, of communicating what we beleeve unto others, though in point of meates and dayes, we may have faith to our selves, Rom. 14. 22. To beleeve in our hearts what is lawfull to eat, and observe what not, yet doth not this hinder, but we must communicate to others what we think to be truth.

1 Because Christ hath so commanded, Matth. 10. 27. What I tell

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you in darknesse, that speak you in light; and what ye hear in the eare, that preach you upon the house top.

Obj. But if I do so they will kill me, to which Christ saith, fear not them that kill the body, &c.

2 Because the Apostles so practised when a whole Councell had silenced them, Acts 4, 17. 20. We cannot but speak the things we have seen and heard. 1 Joh. 1. 2. Its related of *Socrates*, that he would not forbear the declaring of one God, though he were sure to die for it. How much more should Christians declare the truths of God?

3 The persons that do declare those tenents they think to be truths, they are either Ministers or people; if Ministers, then theres a wo unto them if they do not declare what they think truth. 1 Cor 9. 16, Wo unto me if I preach not the Gospell. Acts 5. 20, Go into the Temple and speak all the words of this life. Else may there be guilt of the blood of souls, Acts 20. 26, 27. If people, they are bound to strengthen others, themselves being converted. Luk. 22. 32. So did the woman of Samaria, Joh. 4. 29. come see a man that told me all that ever I did, is not this the Christ? Though the Samaritans generally were of another belief before, as appears v. 39. 41

Objection.

But is it not lawfull to reduce seduced persons to the truth?

Answer.

Yes, but not by carnall weapons of clubs, fines, banishment, 2 Cor. 10. 4. the weapons of our warfare are not carnall, but mighty through God, to the casting down of strong holds and imaginations, and every thing that exalts it self against the knowledge of God; among which is Heresie for one, and bringing into captivitie every thought to the obedience of Christ. 2 Violence never made any man cordially to close with any Religion, though it hath forced the outward man.

Objection.

Though men be forced to embrace a religion against their wils, yet after they come to approve it, and will not come to another.

Answer.

The accidentall good that fell out, cannot make lawfull the evill upon which they ventured. 2 Such men as do thus comply against conscience, they are usually made twofold more the children of hell then formerly, though there may be a different issue in some.

Objection.

Many ignorant souls hereby will be in danger of being seduced by Popish Priests, and other Sectary Teachers.

Ans. 1. Better sometimes a mischief, then alwayes an inconvenience.

2 These

2 These ignorant persons thus wrought on by tampering, would in such variety of judgements, try all sides, especially when there were freedom herein to reason and debate.

3 Hereby many weak ones among the Papists were in likelihood to be gained from them; yea far more then the Protestants would in likelihood lose.

4 Gods wayes are alwaies the safest, and that which most concerns his own glory.

Objection.

Esay 49. 23. Kings shall be thy nursing Fathers, and Queenes thy nursing Mothers, therefore Kings and Princes may imploy their compulsory power, for the nourishing of the church.

Answer.

We deny the consequence;

For 1. The scope of the place is; that Gods people being in Captivity, though: God had forgotten and forsaken them, Vers. 14. God tels them, he had not, nor could nor, vers. 15. He had graven them upon the palmes of his hands, and their walls were alwaies before him, vers. 16. and told them that their builders make haste, and their destroyers should depart far from them, vers. 17. and though vers. 19. their desolations were great, and their land desert yet shortly the inhabitants should be so many, that the land should be too strait for them, verse. 20. hence the people of Israel fall to wonder, that their number should so multiply, vers. 21. enquires how it should be; to which the Lord answers, vers. 22. I will lift up my hand to the Nations: *g: d:* it shall be my worke, there shall sundry of the Gentiles shall come into them as *p: oclites*, and not onely themselves, but they shall also bring their children in their armes, and upon their shoulders with them.

The Lord
tels them
of the two
causes
hereof.
1 efficient
Vers 22.

2 The second or inferiour meanes of this enlargement shall be this, Kings shall be thy nursing Fathers, and Queenes thy nursing Mothers, verse 23. as *Cyrus, Darius, Queene Hester, Artaxerxes, &c.* for that he speakes of deliverance out of Babylon, appeares in the two next verses, shall thy pray bee taken from the strong, or the lawfull captive delivered, &c.

2 Instru-
mentall.
V 23.

3 Suppose it were a prophesie of Kings and Queenes under the Gospel, yet may Kings and Queenes be nursing Fathers and nursing Mothers, by countenancing and contributing towards religion, and the maintenance and proficience thereof by improving all their credit and state towards the good of Gods people, and so the prophesie is fulfilled in what it holds forth without Princes using any coercive power in the behalfe thereof.

3 The

The Storming of Antichrist in his strongest Garrisons,

3 The very similitude of a nursing Father, and nursing mother, holds not forth to us violence or compulsion, but kindnesse and love, such as the loving nurse useth towards the tender babes; little did the holy ghost using such a similitude of love and kindenesse, think that men would pervert it to violence and constraint.

4 Compulsorie power of princes and states, is so far from nourishing of the churches, that it hath destroyed many, both in body and soule; in body, whiles much Christian blood hath been shed, whiles each man hath with his blood defended his own tenents; and in soule, whiles many have complied for fear of the Magistrate to do things, not onely with doubting consciences which is damnable, Rom 14. 23. *Hee that doubteth is damned if he eat;* but even against conscience, which is much more damnable. This compulsorie power may worship a glorious uniformitie, and make pompous and Populous assemblies, but all this while many a one goes on with a griping unsatisfied conscience, whose light is one waies, and their practise forced to be another; or else they must ruine themselves wives and children. Princes by this compulsion, may be nursing Fathers, to the Parochiall ministers, by increasing of their maintenance, but whether they will bee stepfathers hereby, to tender consciences, I leave it to inquire.

Objection.

Let every soule be subject to the Highest powers, Rom. 13. 1.

Answer.

The apostle meanes in civill things, not spirituall.

For 1. Had the Apostle meant spirituall things, or matters of conscience, then Nero, and the Magistrates that then lived, might have compelled the Christians to have worshipped the Sun, and in case of refusall might have punished them.

2 Then had the Apostles sinned in refusing to be subject to the Magistrate herein. When they said, wee ought to obey God rather then men.

Frivoulous is that distinction, which is made betwixt Magistrate, Christian, and not Christian.

For 1. What power any Magistrate receives from God, as a Magistrate, every Magistrate receives the same.

2 The Scripture doth not make one rule for the Magistrates that lived in *Pauls* time, who were Heathens, and another rule for the Magistrates that lived in *Constantines* time, most whereof were Christians, but one and the same rule is let down towards all Magistrates, *you saies;* and this,

this distinction hath been made politickly, by Divines, at first; who had the same Magistrates on their side, and seconded by others, who either had the same codition, or through a passive vnderstanding did embrace former tenent without Examination.

Objection.

Apoc. 17. 16. Its said the ten Hornes which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire; and these ten Hornes are ten Kinges. Therefore Kings have power to compell in Religion.

Answer.

1 From allegoricall places there can no firme argument be deduced.

2 By Kings here is meant not the persons of Kings, but the power of Kings, for Chap. 18. 9. the Kings of the earth who have committed fornication with this whore bewaile her, and lament her, when they see the smok of her burning, Saying, verse 10. Alas, alas; That great city Babylon, that mighty city, now they would not have bewailed her, had they themselves burnt her flesh with fire.

3 Suppose it were granted that the Kings and States of the earth had power to punish Idolatry, which is properly a worshipping of Similitudes of *εἰδωλὰ & λατρίαι*, therefore they have power to compell the consciences of persons to an Vniformity, to doe things with doubting consciences, yea against their consciences, how doth this follow.

4 The adequate object of the power of the ten Horns, whether Kings or States, is onely the whore of Babylon, whom they burne with fire, not extending it self further then to her, how then can it reach al Idolaters, much lesse, persons that are not Idolaters, who at most are deemed onely Schismaticall to differ from their brethren?

5 There are many crimes committed by this Whore of Babylon, against the civill lawes of these ten Kings or States, for which the temporall sword of these Kings, or States, might justly punish her; as her persecution and murder of the Martyrs of Jesus, and being drunken with her blood, Apoc. 17. 6. cap. 18. 24. *In her was found the blood of Prophets, and of Saints, and of all that were slaine upon the earth*: Therefore Kings and States might justly punish her, for breaking their civill lawes, yet doth it not follow, that those that have not broken such civill lawes, should bee her Example.

6 There is no demonstration can be made that this compulsion of the whore, by eating her flesh, and burning her with fire was done by penall Lawes, but onely by force of armes, as appears probably, Chap. 18. 6, 7, 8.

The Storming of Antichrist in his Strongest Garrisons,

The people of God in Rome, vers. 4. 6. conjoyning with the Protestant armie without, therefore no inference of compulsion for conscience by penall lawes can be drawne from hence.

Objection.

Freedome of conscience is contrary to Vniformity.

Answer.

We see the mischiefe of a forced uniformitie in the Episcopall case, when it was indeavoured to bring three Kingdomes to an uniforme practice.

2 God prefers the peace of his servants consciences before the specious shew of a glorious uniformity.

Objection.

But the things we impose upon you, and compell you to, are not things unlawfull but indifferent.

Answer.

1 That which is indifferent in your conscience, is unlawfull in mine, and therefore you cannot impose it.

2 If it be an indifferent thing, you take away my Christian liberty, in making it necessary; against which your invasion, the Apostle calls me to stand fast in my liberty, Gal. 5. 1.

3 It is my own, not another mans conscience must be judge, what is indifferent to me.

From what hath been laid downe, its very considerable, to inquire whether it be not lawfull for the Magistrates to grant liberty of conscience to all men And without all controversie, Christian brethen, who differ in judgement in smaller matters, as the Presbyterian, Independent, and Anabaptist (though falsely so called) may each of them in point of conscience enjoy his own way, to worship God under one and the same State, in one and the same Kingdom, according to that which each of them thinketh to be the truth.

Objection.

Ezra. 7. 26. *Whoever will not do the Law of thy God, and the law of the King, Let judgement be executed speedily upon him; whether it bee unto death, or to banishment, or to confiscation of goods, or to imprisonment: therefore its lawfull for the civill Magistrate, by all these wayes to compell men in Religion.*

Answer.

1 This was an edict of an heathen Emperour made out of fear of wrath vers. 23. not by command from God.

2 He gives Earaspower to set Magistrates to compell them to do the Law

Law of God, but he gives him not power to punish, in case of misbeleeve, of which the question in hand is:

3 I doe the Law of God in walking according to my light, and therefore cannot come under any of these penalties; either my conscience must be the judge, that I doe the Law of God, or the civill Magistrate, if my conscience must be the judge, that tells me that I do it: If the civill Magistrate must be judge, then doth this lay a swaie for all protestants in popish countries; those Magistrates hereby will have power to destroy all Protestants dissenting from them, with death, banishment, imprisonment, confiscation.

4 There is no such power affixt upon Magistrates in the New Testament.

5 There is no ground to prove that *Artaxerxes* was infallibly inspired from God to give this strict Decree to *Ezra*, neither did *Ezra* nor any judge deputed by him, put the same in execution, and no lesse then a grounded inspiration from God, will prove that it was obligatorie, at any time, *in foro conscientia*, much lesse to us.

6 Compulsion of persons different in judgement to any uniforme practise is not the law of God, for the contrary appeares, Rom. 14. 3, 4, 5. 6. 13. 1 Cor. 8. 11, 12. Therefore no man for want of this uniforme practise can be punished by banishment, death, &c.

7 This Decree of *Artaxerxes* was not morrall, but onely Iudiciall, respecting that former opposition which was made against the Jewes, by *Tatnai*, *Sherber*, *Bosnai*, and their companions, Chap. 5. 6. and least any others should attempt the like accusations, its likely the king gave this severe decree.

8 If we might reason from this king, that all other princes, or states, might stablish the like, it would invest them with the most absolute tyranny that ever was in the Christian world, not over our estates onely, but which is worse, over our consciences.

Objection.

Luke 14. 23. *Its said go out into the high waies, and hedges, and compell them to come in, that my house may be filled; therefore its lawfull to compell persons in religion.*

Answer.

1 This parable is the same with Mar. 22. 1. Where the King of heaven inviting the Jewes to a Marriage with his son, and they refusing, the King sends his servants to necessitate the Gentiles to come in; the word is, *compellere* which signifies, to necessitate, which was not any violent compulsion, but onely to shew them the need and necessity there was of the

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Gentiles, parts to come in being they were blinde and lame, that is, void of true knowledge of God, and not able to move towards grace or heaven, which was manifested, and declared, Acts 13. 46, 47, 48.

Reasons why the Magistrates necessitating or Compulsion, cannot here bee meant.

1 **B**Ecause the servants that were sent forth the invite to Jewes to the Marriage Supper, or the precious benefit in Christ, were not Magistrates, but Patriarchs, Prophets, Apostles, who had not any power of Compulsion in their hand.

2 Because had these servants had any power of compulsion in their hands, they would not have taken a repulse of the Jewes, but have forced them whether they would or not, to have come in.

3 There is a two fold compulsion;

1 Violent by force of armes and civill sword:

2 Voluntary, as when the reason of man is forced to side, where he sees strength of argument; It was this latter compulsion or necessitation, that these servants had and not the former, in their ministeriall dispensations, they were to show them what a great necessitie lay on them, to come to Christ and his benefits. But what is this to the Magistrates compulsion.

Objection.

Dan. 6. 26. *Darius* makes a decree that in every dominion of his kingdom, men feare and tremble before the God of *Daniel*, therefore compulsion in religion is lawfull.

Answer.

This Decree onely reaches to the acknowledgement of the true God, which onely cuts off those that deny him, as *Mahumitanes*, Idolaters, &c.

2 He did (*pro imperio*) as an absolute price command this, not that he had any command from God for the doing of it.

3 The hinderance why conscientious persons cannot comply to the lawes established, by the Magistrate, or State, is the fear of offending God, if they should so do, and therefore they need not bee compelled to that which they have already.

4 Either my conscience, or the Magistrate must be judge what is the true fear God; if my conscience, it will witness, that I fear him, because, neither for the gaining temporall goods, nor escaping temporall hazards dare I sin against him; but if the Magistrate must be judge, then in other Kingdomes and States the Magistrate must be judge also, and so the French

King

King may compell to worship of Images of Christ; the Spanish King may compell to Masse; as well as other States may compell to be present at infants baptisme, or Common Prayer-book, when persons are contrary minded.

Meanes to liberty of Conscience; Which are of two sorts.

- 1 **O**N the Magistrates part, who hath power to grant it.
- 2 On the peoples part, who do desire it.

Meanes on the Magistrates part, are these.

- 1 That he listen not to those, who out of perticular interests may render us odious, comparing many tender consciences, who cannot comply with publike practises with the Anabaptists of Germany; as if we maintained free-will, falling from grace, denied originall sin; nor to those who shall insinuate, that the Magistrate cannot without guilt and breach of covenant, bear with such men, when there will an undoubted guilt come upon him, by punishing so many of the Saints of God, meerly for doing things conscientiously to God. Also that he listen not to them when they shall impute the evill successe in the Kingdome, and retarding of businesse unto these mens divisions in opinion: no guilt comes upon a man for not reforming things which are out of the reach of his power. Let the Magistrate judge, whether the doing things out of conscience, or the compelling men to do things with a doubting conscience, or against conscience, or in case of refusall, to fine, banishment, &c. be the more likely cause to procure these prolongings of our miseries.

- 2 That he permit free congregations of visible Saints; but if instead hereof such shall be persecuted and driven away, as in the dayes of the Bishops; surely it must be bitterness in the end, when God shall make inquisition for their blood. *Luther* said well, Hereticks are to be burnt with the fire of Chartie.

- 3 That the Magistrate look upon this sort of men, stigmatized by the names of Independents, Anabaptists, as confiding persons, and as irreconcilable enemies to Poperie, Prelacy, tyranny, as any others. Its observed that the French Kings are wont to place more confidence in the Protestants in France, then in the Papists there, as being further removed from the Spanish faction; And why may not Magistrates do as much here to these men, who are as far, if not farther removed from Popery, Prelacy, as any persons whatsoever?

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2 That he permit free congregations of visible Saints ; but if instead hereof such shall be persecuted and driven away, as in the dayes of the Bishops; surely it must be bitterness in the end, when God shall make inquisition for their blood. *Luther* said well, Hereticks are to be burnt with the fire of Chartie.

3. That the Magistrate look upon this sort of men, stigmatized by the names of Independents, Anabaptists, as confiding persons, and as irreconcilable enemies to Popery, Prelacy, tyranny, as any others. Its observed that the French Kings are wont to place more confidence in the Protestants in France, then in the Papists there, as being further removed from the Spanish faction ; And why may not Magistrates do as much here to these men, who are as far, if not farther removed from Popery, Prelacy, as any persons whatsoever ?

The storming of Antichrist in his strongest Garrisons;

4 That the Magistrate look on these men, as those that have lent their hand, their purse, yea many of them their lives, to break off the common yoke.

Meanes to Libertie of Conscience on the peoples part, who do desire it.

1 **T**Hat you come with humble petitions as *Queen Hester*, Hest. 7. 3, 4. Let our estates, liberties, and Country be continued to us, seeing many of our Enemies tell us of nothing but ruine and violence, which we can hardly beleieve can proceed from such men we have to deale w. hall.

2 Beware in Pamphlets and otherwise, of giving hard speeches either to your worthy and noble Statemen, whose indefatigable paines will be famous to all posteritie. 2 Pet. 2. 10 Its said of some wicked hypocrites, they were not afraid to speak evill of dignities, nor to the Assemblie. Among whom we must needs, upon knowledge affirme, there are divers learned and godly men: Provoking words raise up the spirits even of good men, and it is not so easie to lay them again.

3 Show your selves further helpfull in the cause, though your selves should never have any benefit, reserving onely so much as in a moderate way may fit you for banishment, which if the Magistrate never consider, God will. Remember that however things go, yet will there be in the prevailing of this party, a great step to reformation; and God will have farre more glory then in the prevailing of the Popish and Prelaticall party. Let it be the joy of our hearts that God may have glorie, though we have confusion.

4 Beware of headinesse and unadvised opinions, flowing from many out of wantonnesse and curiosity, rather then a desire of edifying; which cariage hath but too much alienated the Magistrates, from those that are truly tender and innocent herein, by preaching and printing irrational and undigested principles.

5 Be much in prayer and fasting, that God would turne the Magistrates hearts to you; as when *Haman* had got a decree, the Jewes lay in sackcloth, and there was great weeping and wailing. Hest. 4. 2, 3. So let the rumour of Ordinances and Decrees (whether true or false I know not) coming out against us, cause us by mourning, and fasting, and weeping, and wailing, to give the Lord no rest, till he look down from heaven upon us, and turn our condition by the meanes of some faithfull *Mordecai*, speaking good for us, or otherwise, as he in his wisdome and providence sees fit.

6 For those that are in favour with the Magistrate, whether Ministers or others, to interpose themselves for their brethren; as *Queen Hester* and *Nehemiah* did, not contenting themselves with their own liberty, if they were sure to have it; for who knowes whether God have raised them up to such a time, who if they do not bestir themselves, deliverance may come from another place, and they and their houses be destroyed.

R *Eader*, I shall desire thee seriously to ponder what hath been laid down; it makes my heart to bleed to see all Christendome the Cockpit of the world, to the great scandall of Christ and Christianity among Mahumitans and Infidels: It is a matter (if possible) to be bewailed with teares of bloud, that no Nation or people in the world, so persecute one another, as those that are called Christians do: What rule they have from Christ herein, is to me unknown; sure his gentle and sweet carriage taught us otherwise. who when the Disciples would have called for fire from heaven to consume the Samaritans, he reproved them for their headiness, Luke 9 54 The root of all these fiery distempers in Christendome (as I conjecture) is no other then the doctrine of compulsion of conscience, which hath been groundlesly affixt upon the Magistrate by those that were sure they should have the Magistrate on their side. And though persons deemed more Heterodoxe then either the Independent, or Catapadobaptist, or the nick-named Anabaptist, may challenge the liberty of their consciences by divine right; yet may these in a speciall manner challenge it, as differing from the Presbyteriall judgement in smaller matters; as the strong and the weak did in point of dayes and meates, Rom 14. Many of all the three sorts being dear servants of God, whose spirits are not to be grieved by uncharitable walking, see Rom. 14. 15, 16. 1 Cor. 8. 12, 13. much lesse the spirit of God in them.

FINIS.

21412



The Storming of
ANTICHRIST
In his two last and strongest GARRISONS,
of Compulsion of CONSCIENCE, And
Infants BAPTISME.

The Second Part.

Question.

Hether it be lawfull to Baptize infants ?

Answer.

Its unlawfull for these arguments.

The Baptisme of Christ is dipping.

The Baptisme of infants is not dipping, therefore
the Baptisme of infants is not the Baptisme of
Christ.



I prove the proposition that the Baptisme of
Christ is dipping, three waies ;

1. From the *Greek Lexicon*, the Author hercof could not be suspected, *Scap. in*
as being an utter enemy to the Tenent ; as calling the *Anabaptists* *Verbo.*
a diabolicall Sect, and himselfe a *Calvinist*, as appeares by his Dedication *Capit.*
of his Book to the Magistrates of *Berne*. He gives the prime signification
to be to Drownd, Dip, or Plunge, and Sometimes to Wash, as he cites
Mark. 7. Luke 11. which are all the authorities he brings ; for the word
to signifie to wash, he brings no authority out of any *Greek* Author, for
to prove it to signifie so much as to wash : But he never gives it the least
title of signification, as if in any Auther Sacred or Prophane, it did signifie
to Sprinkle.

Now Baptizing in Scripture is Dipping, Luke 16. 24. (a) *Send Lazarus* *the Bethan* that he may not Sprinkle, *but dip the tip of his finger in water*; John 3. 23. *John was Baptizing in Enon near to Salem, because there were many waters, or much water there*; which would have been needlesse, had Sprinkling been the manner of Baptizing, Math. 3. 6. *They were Baptized of John in Jordan*: Mar. 1. 8. *I Baptize you with water*, So it is in the Greek, which he could not have said had he not applied the subject to the water. But especially, Mark 1. 9. *They were Baptized of John into Jordan*, which signifies the word to mean to Dip, not to Sprinkle, and it shewes there was an application of the person to the water, not of the water to the person; as it is in Sprinkling. So vers. 10. *Straitway coming out of the water*. Acts. 8. 38. 39. *Philip and the Eunuch* (b) *they went both of them into the water, and he Baptized him*. So much appears in the phrase, buried with him by Baptisme, Rom. 6. 4. Col. 2. 12. For it shewes there must be a dipping in it, or else there can be no buriall.

3. That Baptisme signifies no other thing then Dipping, appears from the proportion and lively resemblance twixt dipping into the water and rising up again; Dipping signifieth death, and Buriall with Christ, and rising up above the water, Resurrection with Christ, Rom. 6. 3-4. *Know ye not that so many of us as were Baptized into Iesus Christ, were Baptized into his Death, therefore we are buried with him by Baptisme unto death, that like as Christ was raised from the dead, so we also should walk in newnesse of life,* Col. 2. 12. *Buried with him in Baptisme, wherein you are also risen with him.* So Parents on the sixth verse of the sixe of the Romans, faith the ancient right in the Apostolicall Church was this, the persons baptized were dipped all over in a River, with some tarriance under the water, then they rose up againe; dipping shewed Crucifying and Death, because it was not without terrour; Tarrying under the waters buriall, and coming up out of the water resurrection with Christ.

Object. Mar. 7. 8. The pharisees held the Baptisme of pots and cups; here Baptisme signifies washing.

Answer. 1. It signifies such a washing as is by dipping, for usually when we wash pots and cups we do not sprinkle them but dip them.

2. In washing pots and cups we wash them all over, which is not only dipping but totall dipping.

3. Whereas verbe 4. the word beds is vfed, they held the washing of
brazen

brazen vessels, and beds for the word *lino* onely signifies a bed, and never a table, I suppose they wash them by dipping them some way or other in water, but sure they never sprinkled them, they dipt them because they were legally polluted.

Object. The word Baptize signifieth to sprinkle, 1 Cor. 10. 2. *They were Baptized unto Moses in the cloud and Sea*, and yet there was no water, for they went through the sea, on dry land: Therefore, that Baptisme, was the sprinkling of rain from From heaven as appeares, by comparing *Psal. 76. 17. 18.* The clouds powred out water, the voice of thy Thunder was in the Heaven, the lightnings lightned the World, &c. With *Exod. 14. 21, 22.*

Answer. 1. Then the Holy Ghost would not have used the word, *castizo* which is never used in Scripture for the sprinkling, but the word, *aspersio* which is alwaies used in Scripture for sprinkling. So the Apostle would have said, you were *Rantized*, or sprinkled to *Moses* in the clowde, and in the sea, and not said, Baptised to *Moses*.

2. At that time when the Israelies were Baptised to *Moses* in the cloud and sea, *Exod. 14. 21. 22.* There were none of those things mentioned, *Psal. 77. 17.* Neither the clouds powring forth water, nor the voice of Thunder and Lightning, but *Exod. 9. 17. 18.* compared with vers. 23. 24. There is mention made of all these, where there was a very grievous rain, together with such Thunder and lightning, *that the fire ran along upon the ground.* Therefore that place of *Psal. 77. 17.* must have respect to this seventh Plague of Egypt, and not to the story of *Exod. 14.* When they went thorow the sea, therefore *Pauls* words (Baptise to *Moses*) cannot signifie to sprinkle, but must needs signifie a Metaphoricall Baptisme.

3. Theres mention of the clouds going before them, and standing behinde them, but never of the going of it over their heads, much lesse of the raining of the cloud, upon them, there is not one word of Raine or Thunder in all that chapter.

The Second Arguments against Baptising Infants.

1. Ministers who are Christs commissioners, ought to cleave close to their commission.

But to make Disciples before Baptising, is the Ministers Commission.

Therefore Ministers who are Christs commissioners ought to cleave close hereto.

The major is undoubted, all persons and States confine their commissioners to their commission.

The minor (*viz.*) that first to make Disciples, and after to Baptize is their commission appeares, *Mat. 28.*

There are sundry exceptions from this place.

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As first, the order of the words is not morall, but that, though make disciples be here put before baptising, yet *Mar. 1. 4.* baptising is put before preaching; *JOHN did baptise in the wilderness, and preach the baptisme of repentance unto remission of sinnes.*

Ans. Preaching verse 3. is put before baptising, *the voice of one crying in the wilderness, prepare ye the way of the Lord.* 2. This place is rather to be referred to Christs commission, then Christs commission to this, and the Geneva notes on the place do so referre this verse.

Now that the order of the words is morall appears;

1. Because it reaches to all nations, and to the end of the world.
2. Because the same order is observed, *Mark. 16. 16.*
3. It is Christs last commission; now in commissions there is a punctuall command not only what shalbe done, but also the manner of doing.
4. Its absurd to think a man can be baptised before he be preached unto, for so he shall be baptised into he knowes not what

2. *Exception.* *John Baptist* did baptise before this commission was given, *John 1. 26.* and so did Christs disciples; *John 4. 2.* therefore this was not the commission, but an enlargement thereof.

Ans. We only find the practise before we find not any commission for the practise, and in that practise we finde onely believers and repentants baptised, not infants. 2. Its like Christ gave them a commission by word of mouth for what they did, but this is the churches commission by writing, to the end of the world.

3. If this were the enlargement of their commission, show us where the commission it self is, the Word is silent concerning any such thing: Either this is our commission from Christ, or else we have nothing but bare example; yea we know nothing about the form of baptisme, to baptise in the name of the Father, Sonne, and Ho:ly Ghost, but from this place.

3. *Exception.* There is difference betwixt a church gathering and a church gathered, though Faith was to go before Baptisme then in the gathering of churches, people coming then out of Heathenisme; yet is not so required now churches are gathered.

Ans. Then there must be either an exception from the commission, or a limitation of it; that this my commission shall last till churches be gathered, and no longer. 3. Or a dispensation with it, as if Christ should say, I gave you a commission to make Disciples, and Baptise, but now I dispenfe with it. Or, 4. an institution besides it, as if Christ would say, I gave you such a commission formerly. but now here is a new institution; the churches being gathered, the old is out of date. But Christ sayes no such thing.

2. Christ

2. Christ intends no difference twixt churches gathering and gathered, for the commission reaches to the worlds end, so I am present with you to the end of the world.

3. The Apostle cuts off all such difference, *Gal. 3. 27. As many as were baptised into CHRIST*, that is into the name, doctrine, and profession of Christ, *had put on CHRIST*, which both excludes infants, and shoves there was no difference twixt churches gathering and gathered.

4. Give an example of any one baptized in a gathered church without faith? The Scripture is silent herein.

5. Our Saviour names faith as an universall preceding, requisite for all that are baptized. *Mark. 16. 16. Preach the Gospell to every creature whosoever beleeveth*, &c. cutting off all distinctions of churches gathering and gathered.

6. When Christ was 40. dayes on earth after his resurrection, and spake of things concerning Gods Kingdome, *Acts. 1. 3.* strange he should not speak one tittle hereof; strange Christ should set down such a generall rule, and speak of no exception, and yet mean one.

4. *Exception.* The commission is, make disciples all nations, baptising them; but infants are capable of being made disciples: For first, to belong to Christ and to be a disciple of Christ is all one: *Mat. 10. 42* compared with *Mar. 9. 41.* Secondly, *Acts. 15. 10.* All they upon whose necks the false teachers would have put the yoke of circumcision, are called disciples, but they would have put this yoke upon infants as well as others, therefore infants are disciples. Thirdly, to belong to Christ, and to be a disciple are not all one, for the one may be in present the other in possibility. Its true in grown and converted disciples, not in infants.

Mr. M.
pag. 39.
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Answer. To the former, infants belong to Christ not in respect of visible constitution but in respect of mysticall union; and not all, but only elect infants, 2. Christ speaks not of infants, but of disciples grown up: *Mat. 10. 42. Mar. 9. 41.* and these he makes all one with belonging to Christ, though he call them little ones; its because they are little in their own apprehension.

For that *Acts. 15. 10.* the false teachers did not go about to put a yoke upon the neck of infants, but only on the brethren; as appears *vers. 1.* *Certain men came down from Iudea, taught the Brethren, and said, except Yee (not infants) be circumcised after the manner of Moses, you cannot be saved.* 2. Though infants might be sensible of pain yet could they not be sensible of a yoke, onely the disciples were sensible of this; and therefore they onely are meant.

Now that infants are not disciples, first because a disciple in English is a scholler, now what can infants learn?

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Austin saith, Infants to know divine things that have not yet known humane things, if in words we would show, I fear we may seem to offer injury to our senses, when by speaking we perswade it.

Those that go about to make infants schollers or disciples, they do not only lose their pains, but expose themselves to laughter.

2. The very commission shoves what kinde of disciples Christ meant in these words; teaching them (*αὐτοὺς* not *αὐτὰ* which must agree with *μαθητὰς* not *ἰδύη*) to observe all things that I have commanded them, but this cannot infants do; therefore infants must needs be excluded from being any of the disciples here meant.

5. *Exception.* Christ saith, *baptise all nations*; but children are part of the nation, therefore they may be baptised.

Ans. In the proposition there is a fallacie of division, whereby one conjoynd proposition is divided into two pieces. As a certain Atheist that would prove out of Scripture there was no God, for which he alleged the 14. *Psal. vers. 1.* where it is said, *there is no God*: but he left out the foregoing words, *the fool hath said in his heart.* So here Christ saith, *baptise all nations*; but he conjoyne with it, *make disciples all nations*: which the objector here left out.*

Mr M.
pag. 14.

6. *Exception.* Is, this of *Mat. 28. 9.* is onely an enlargement of their commission; that whereas before they were to go to the lost sheep of the house of Israel, now they were to go into all the world. *Mat. 10. 1.*

Ans. This going to the lost Sheep of the house of Israel, was onely to preach, and to confirm their doctrine with miracles; as healing the sick, cleansing Lepers, raising the dead, &c. there was not a tittle about baptising; as appears *Mat. 10. 1. to 16. Mar. 3. 15, 16, 7. Luk. 9. 1, 2, 3, 4* and the 70. had the same commission, *Luk. 10. 1, 2, 3.* besides Christ gives a commission here that hath not miracles annext as that had; but is to remain to the end of the world.

2. These commissions differ in respect of persons and place, that commission was onely from Judea, this was for all nations; that was to preach to Judea, this to preach to all nations, and to baptise those that should believe the things spoken to be true.

3. If this were an enlargement of Christs former commission in that (make disciples all nations baptising them) is put in, yet are Ministers and christians tied to observe the enlargement of the commission, in the very manner and form, as well as any former commission; because Christ saith, Teaching them to observe all things that I have commanded them.

4. Here is a full commission with all its causes; As first efficient, *All power is given me, &c.* Secondly the form and immediate call; *Go ye therefore.* Thirdly the matter, teaching the nations and baptising the disciples. Fourthly,

Fourthly, the end exprest by the effect, that they may keep all things^s commanded. 5. The effect, and *behold I am with you to the Worlds end* and upon no other condition.

3. The Baptisme of Christ is the Baptisme of actuall repentance. The Baptisme of Infants is not the Baptisme of actuall repentance. Therefore the Baptisme of infants is not the Baptisme of Christ.

The proposition appeares, that the Baptisme of Christ is the Baptisme of actuall repentance, *Acts 2. 38. Repent and be Baptized every one of you*, as if he should say, first repent, then be baptised, *Matth 3. 6. John* was Baptising in *Jordan* those that confessed their sins, but when he saw the Pharisees and Saduces come to his Baptisme, he said, *O generation of vipers, who hath forewarned you to fly from the wrath to come*, and would not Baptise them, as appeares, *Luke 7. 30.* Now for the assumption, the Baptisme of infants is not Baptisme of actuall repentance. There is no shame, sorrow, hatred of sin in them. Besides, these that baptize Infants for repentance in time to come, they make two Baptismes, one of the repentance of Infants for time to come, and the other of the repentance of growne persons, contrary to the Scriptures that saith, there's one Baptisme, *Ephes. 4. 5.*

4. The Baptisme of Christ requires faith as an inseparable condition or qualification to the right receiving of it, without which it ought not to be administred.

But the Baptisme of infants doth not require faith as an inseparable condition or qualification.

Therefore the Baptisme of Infants is not the Baptisme of Christ.

The proposition appeares, 1. From Scripture, which tels us that Christs Baptisme requires faith as an inseparable condition, *Mar. 16. 16. Go preach the Gospell to every creature, Whosoever beleeveth and is Baptized shall be saved*; as if he should say, among creatures where the Gospell is preached none are to be Baptised but he that beleeveth, for where beleeveth are commanded to be Baptised, unbelievers are forbid, under an Affirmative command, the negative is included, *Acts 8. 37. Here is water what doth hinder me from being Baptized. Philip answeres if thou beleevest it is lawfull*, for the Greek word onely signifies, as if he should say, if thou dost not beleieve, it is not lawfull neither for thee nor me, for me to Baptise thee, *Acts. 8. 12. When the Samaritanes beleaved Philip, preaching the things of God, and the name of Iesus Christ they were Baptised both men and women.* When were they baptised, when they beleaved, not till then.

Object. But its said Simon was Baptised, and yet hee was an unbeliever.

Ans. It is said expressly that Simon beleaved also, with whose profession

profession *Philip* was satisfied, for neither Officers nor church can look into mens hearts, whether they professe in truth; but charity teacheth us to judge, they speak in truth, especially if the profession of life condemns not the profession of word, could we look into the heart none were to have this Seale or Signe save justified persons.

The assumption is, the Baptisme of infants doth not require faith as an inseparable condition appeares, in that it is maintained by some, that the faith of the Godfathers, by others the faith of the whole church, others the parents faith, others the faith of *Abraham* will serve the turne, though they have no faith of their own; yea most maintain that they may be Baptised though they have no faith.

Object. But Infants have faith, for *Jeremy* was Sanctified from the wombe, *Ier.* 1. 5.

Answer. 1. The Hebrew word signifies to separate as well as to Sanctifie, so its the same with *Gal.* 1. 15. *Paul* saith, *God that separated me from my mothers Wombe*, so *Esay* 13. 3. *Christ* and his Souldiers are called Gods Sanctified ones.

Object. But tis said of *John Baptist*, *Luke* 1. 15. *He shall be filled with the holy Ghost, from his mothers Wombe.*

Answer. I answer with *Augustine*, neither do I countenance that which is done in *John*; nor thence do I fasten a rule what should be thought of infants: yea I do wonderfully or miraculously publish that in him, because I finde it not in others, *Aug. Epist.* 57.

2. Had we any extraordinary testimony by an Angel, that this or that infant were filled with the holy Ghost from the womb; then should we incline the more to baptise them.

Thirdly, all that can be deduced hence is, that there is power in God to give the holy Ghost to an infant in a miraculous way: yet doth it not appear that *John* was filled with the holy Ghost by beleeving. That he was filled with the holy Ghost from the womb is certain, because the word sets it down; but for the manner how this was done is uncertain, because the word sets it not down. We may as well reason, that because *Enoch* and *Elijah* were translated into heaven, other men are so to.

3. *Object.* We cannot except any from having faith, therefore we baptise all.

Answer. First, we except against all from having faith in their infancy, because they have not so much as understanding; now faith is as well an act of the understanding as of the will.

2. In dispensation of this ordinance, we must have ground of accepting persons as fit subjects, before we can dispence it, *Acts* 8. 38. which cannot in an ordinary way be affirmed of infants.

3. It appears that all infants wants faith ; For the proof whereof, I will give sundry reasons published long ago, by a Divine not interested in this cause, who *ex professo* took upon him to handle this question.

1 They have no knowledge of good nor evil, Deut. 1. 39. Cannot discern betwixt the right hand and left, Jon. 4. 11. How then can they understand those things that are above the pitch of nature ?

2 The dislike that infants have at baptisme, testified by their crying and other motion of body ; had they actuall faith, they would endure all with much patience : but if in doing so they go against their knowledge, the Sacrament is so far from benefitting of them, that by their reluctance they contract a further guilt.

3 If they have faith, why are they not after the imitation by baptisme, forthwith admitted to the Lords Supper ? As they were from *Augustines* time, to the times of *Lodovicus Pius* and *Lotharius*, a matter of 600 years, nay why are they not rather admitted then those of riper years ? for infants have not so much as evil thoughts in them.

4 Because not so much as any one of them among so many millions as have been in the world, when he cometh to riper years, giveth any testimony of his faith till he be further taught and instructed : If a childe born of christian parents, and entered into a visible Church by baptisme, shall yet while he is in his tender years fall into the hands of Turkes, as many thousand have done ; the whole band of Janizaries (as some say) consists of no other : doth he not readily receive that religion which is first instilled into him without dreaming of the Cristian faith ? Which yet how it should be, having from his first infancie been seasoned and sanctified in the Christian faith, cannot easily be conceived or imagined.

5 Do all that have received faith in infancy, lose it again when they come to be of more years ? It seemeth so, if then they received it ; for otherwise, why are they put to their catechisme and taught the Elements of faith again ? But this were a strange course. For how should they lose it, unlesse perhaps God secretly steale that from them, which in time past he gave them ; which to say, is very derogatory to the bounty of God ; who never withdrawes favour once given, untill man by abusing of it have deserved to lose it. Not losing it therefore, and yet learning it when they come to yeares of capacitie ; it is a plain argument they never received it in their infancy.

6 All habits, whether acquired by custome or infused from above, make a man more apt and prone unto their proper actions. For example, who-soever is possessed of the vertues of Justice, Temperance, Liberality, Fortitude, will readily do justly, temperately, liberally, valiantly ; it being the nature of habits to make easie their actions : Are now the children of

Chriſtians when they come firſt to bee instructed, are more capable of Chriſtian Religion, or more inclineable to holy actions. then the children of Infidels? experience tells they are not, but are as wax indifferently flexible any way, Its abſurde therefore and void of reaſon to place in infants the habit of faith, which yet inclines them no more to the acts of faith, then thoſe that are without it.

om. 10.

7. *Faith comes by hearing*, but infants hear not, neither by the eare nor by any other way proportionable thereto; or if they do, they underſtand not what they heare, for did they underſtand, I preſume they would hearken more attentively unto what is ſaid, then we ſee they do.

Wherefore not hearing neither do they beleewe. If you ſay they beleewe by an inward hearing, then is that faith wrought either by ordinary or extraordinarie meanes, not by extraordinary meanes, for it is done every day and hour; by ordinary therefore. If ſo, then have we a double manner of working faith and both of them ordinary, the one by inward hearing in infants onely, the other by inward and outward alſo in thoſe that are *adult*, which is a meere noveltie in the church of God, *hac ille*.

To conclude the point, *Auguſt. contra Donatiſtas l. 4. c. 24.* faith, Baptized infants cannot as yet beleewe with the heart unto righteouſneſſe, and confeſſe with the mouth unto Salvation.

Alſo *Chemic. Decr. Conc. Trid. pars. 2. exam. Can. 13. p. 89.* faith, I truly that love ſimplicity, do not underſtand, nor can unfold after what manner that infants that are baptized do beleewe.

Objeſt. But though infants have not actuall faith yet they have *Seminall* faith.

Anſw. This is a vaine diſtinction, For 1. There is but one faith, *Epeſ. 4.* conſiſting in taking and relying on Chriſt if we underſtand juſtifying faith, and one profeſſion of faith, which metonymically is called faith, and goeth currant for faith in all Eccleſiaſticall Diſpenſations, when the profeſſion of life condemnes not the profeſſion of words.

1 Pet. 23.
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2. There can be no ſuch thing as *Seminall* faith in infants, becauſe the firſt ſeed of faith is illumination, of which infants are not capable, becauſe void of underſtanding.

This word (*Seminall*) doth merely delude men by the Metaphoricall acception, to make men think there is a phiſickall growth of faith, as in ſeeds of vegitive bodies when they are ſowen, when the growth is Metaphiſicall, and onely in reaſonable ſoules who are fit ſubjects thereof.

Objeſt. But if infants have not faith how can they pleaſe God and how are they ſaved. *Heb. 11. 6. Without Faith its impoſſible to pleaſe God. John 3. 17. He that beleeveth not is condemned already.*

Anſw.

Ans. First, the Scripture hath not revealed unto us any thing cleerly, concerning the salvation or damnation of infants. 2 Forasmuch, as there is no name under heaven whereby persons can be saved but by Christ; Acts 4. 12. And forasmuch as infants are guilty of originall sin, Rom. 5. 14. Death reigned from *Adam* to *Moses*, and consequently sin over them that had not sinned, after the similitude of *Adams* transgression; that is to say by actuall sin. It is then most likely, that infants as well as others, are saved by the presentment of the satisfaction of Christ to Gods justice for originall sin: Rom. 5. 18. *By the righteousness of one, the free gift came upon all, &c.* This satisfaction its true is but one, but there is a twofold way of applying it; first, through beleaving, in those that are capable of beleaving, and so the objected Scriptures and others of the like kinde mean it; and its most absurd to referre the preaching of the Gospel to infants, and to think them capable of beleaving, that are not capable of knowledge.

2 Without beleaving, is this satisfaction applyed for dying infants (by vertue of Election and the free grace of God) to the justice of God. Rom. 11. 7. *Else how hath obtained it, that is the free grace of God, vers. 5.* Rom. 5. 18 If we ask how baptised infants dying after baptisme are saved, you must needs have recourse to this way; especially it being concluded on both sides, that baptisme doth neither conferre grace, nor wash away originall sin.

Arg. 5. The children of wrath are not to be sealed with the seal of grace; Baptisme is a seal of grace;

Therefore infants are not to be sealed with the seal of grace.

The proposition is undoubted; because every man as he comes into the world, is by nature the childe of wrath: As every nature partaketh of the nature of which it is begot, so doth man; Ephes 2. 3 *Were by nature the children of wrath, even as others:* Psal. 51. 5.

Obj. But if infants as well as others, be children of wrath by nature, then they dying in their infancy must needs be damned.

Ans. No; naturall defilement with originall sin doth not simply damne, it shewes there is something in us that deserves damnation, but it doth not appear from Scripture grounds, that any person was damned for it alone. *Dauids* infant, though it died the seventh day (a day before circumcision) is probably thought by divines to have gone to heaven; 2 Sam. 12. 13. *I shall go to him, but he shall not return to me:* And if men may judge (though secret things belong to God) why may not we think infants in generall so dying, their innocency being the same in respect of actuall sin, to be saved through the presentment of the satisfaction of Christs death to Gods justice, as was said before.

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2 As men have a charitable opinion concerning those infants that died vncircumcised in the Wildernesse for 40. yeers space, and of those infants that died before the institution of Circumcision, and of the children of Christians in the Primitive Church that dyed before their parent, or parents, were christianized: So must we have the same charitable opinion concernig other infants: yea those that hold Baptisme of infants, hold their infants dying after Baptisme to be saved, and yet they confesse Baptisme doth not take away originall sin.

Object. 2. Among the infants that are children of wrath, there are many thousand are Elect, therefore they may be Babtized.

Ans. 1. The church cannot judge of secret things, nor knowes nothing of their Election. 2. The Scripture revealing every man to be a childe of wrath by nature, looks upon them under that notion till there be some profession or appearance of the contrary, reserving stil a charitable judgement for those that dye in their infancy, and the rather because Christ saith of such is the kingdome of heaven.

Object. 3. Wheres its objected of the Jewes infants, they they were children of wrath by nature, and yet they were sealed with circumcision a seale of grace, and therefore the infants of Christians may be so Sealed.

Ans. Circumcision was no seal of grace to the nation of the jewes, for persons that in a state of refection, as *Ishmael* and *Esau* had it, yea all that were bought with a jewes money, what it was to *Abraham* alone, we shall dispute of it further hereafter. Circumcision was an obligation to keep *Moses* Law, see, *Rom.* 2. 24. *Gal.* 5. 3, 6, 13. *Act.* 15. 5. And it was to be given to the whole bodie of the Jewish nation, whether they had grace or not, it was not materiall, this was enough to inright infants to circumcision, that they were descended of Jewish Parents.

Argument. 6. *Acts* 8. 10. 12. There is mention made of a whole Cities baptising, or at least of a great part of it, who after they beleaved *Philip*, preaching the things concerning the kingdome of God, and the name of *Iesui Christ*, were baptised both men, and women: There is no mention made of beleavers, and their seed, but onely of men and women; Surely, among so many beleavers there were many children, which had they been baptized the Scriptures would not have been more silent of their Baptisme then of their parents, especially seeing children are named with their Parents when there is occasion, *Acts* 21. vcal. 5. *They all brought us on our way with wives and children till we were out of the Citie.* Should an Heathen (in time when Iewish worship was required) have come to a Priest, and told him that he beleaved in the God of *Israel*, and desired to be joyned to the Jewish church, the Priest would tell him if you joyne to us you must have the foreskin of your flesh cut off, and the foreskin

foreskin of all your Males, this Proselite might reply, this circumcision is painfull, where do you finde it written, the Priest would instantly turne to the 17. of Genesis, and shew him where it is written : In like manner, An Heathen comes to a Minister and tels him that he beleeves in Jesus Christ, and desires to joyne to a Christian church, the Minister tells him if you joyne to us you must be baptised, you and your children, now should the Heathen reply, where do you finde it written, do not you thinke the Minister would be greatly pussed to prove it, and would he not be ashamed to fetch his Covenant from *Moses*, and his signe or seale from Jesus Christ.

So among those 3000. souls there is not so much as one infant spoken of but onely such as gladly received the Word, Act 2. 41.

So that I conclude, if the Samaritans men and women, had children or infants why had they not brought them.

Argument 7. Acts 19. 2, 3, 4, 5. Baptisme of persons that want faith in one of the persons of the Trinity is insufficient.

Infants at baptisme wants faith, not onely in one, but in every person of the Trinitie, therefore there baptisme is insufficient.

For the assumption, we have proved before that infants want faith at their baptisme.

Nec r. cuf bunt baptizari apud nos heretici legimus & verbo Ecclesie baptisma quando ex nobis dederint quique a Paul o eos qui iam baptismo loquuntur baptizati sunt sicut legimus in actibus apostolorum. Cyprianus in epist. ad Iulianum. Prope finem.

For the propositon it appeares, Acts 19. 2, 3, 4 When certain that were not well instructed in christianitie had Baptized some Disciples, but had not baptised them into the name of the holy Ghost, and its probable by *Pauls* speech, verle 4. that they were not baptised, so much as into the Name of Jesus Christ, but onely into the name of one God, hence their baptisme being defective in beleaving in some of the persons of the Trinity, they counted their baptisme not to be sufficient and so had a right baptisme, in the Name of the Lord Jesus, neither was this a needlesse scruple of Conscience in them, for *Paul* did approve it, verle 6. By laying his hands on them; How much more then is baptisme of infants insufficient, that do not beleave in any person of the Trinitie. Neither let any man say this was a relation of *Paul*, concerning *Iohns* hearers in the time of *Iohns* ministry, so that this word (*They*) must have reference unto those hearers, and not a relation of *Paul* concerning an act done by *Iohn*, it plainly appeares, because the Apostle goes on in a continued Historie, concerning the Twelve, to verle 8: for they that *Paul* laid his hands on and received the holy Ghost, and spake with tongues, verle 6. must needs be meant, verle 4. 5.

And whereas those that maintain that *Paul* verle 4. 5. 6. relates concerning *Iohn* and his hearers. Contend that imposition of hands, and beleaving in Christ are all one, the contrary appears, Act. 16. 17, 18, 47.

Argument 8. The same condition and qualifications are required in persons baptisable in our daies, as were required in times of the Apostles.

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But to have put on Christ to be baptized into Christ's death, to have the heart sprinkled from an evil conscience, to be buried and risen again with Christ, to have the answer of a good conscience, were the conditions then required.

Therefore such conditions and qualifications are required in our dayes.

The proposition appears, because the essentials of the church of Christ are the same in all ages; and its no where said, these conditions shall be essentiall requisites to the planting of churches, but after churches be planted; members shall come in, in the faith of their mother or parent.

For the Assumption it appears, Rom. 6. 3, 4. *Know ye not that so many of us as were baptized into Jesus Christ (that is the name, doctrine, and profession of Christ, the badge of Christianity, Christian worship, Christian religion) were baptized into his death.* The Apostle speaks of their being dead and buried with Christ, as of a thing that was in being at their baptism, when they were baptized into the name and doctrine of Christ.

Obj. But this was meant onely of those that were brought out of a state of Gentilisme, but this doth not hinder but the infants of such were baptized, though they were not deemed to have grace.

Ans. The Apostle cuts off all such allegations by these words; *Know ye not that so many of you as were baptized into Jesus Christ (that is the name and profession of Christ) were baptized into his death, and buried with him by baptism.*

So Gal. 3. 26, 27. The Apostle had said vers. 26. *The Galatians were all the children of God by faith in Christ Jesus*: he proves it from their baptism, vers. 27. *For as many as were baptized into Jesus Christ, that is his name and doctrine, have put on Christ.* That is, all those that were baptized in Galatia, into the name, doctrine and profession of Christ; had put on Christ before baptism, so farre as man could judge; else any man might have excepted against the Apostles reason, and said this proves not the point: for they are others, that is to say infants, that are baptized into Christ, and have not put on Christ.

So Coloss. 2. 11, 12. The Colossians were not baptized to beleve in time to come, but because it was supposed, *They had the circumcision made without hands, by the spirit of Christ*: vers. 11. *death buriall and resurrection with Christ*: vers. 12. *Also faith of the operation of God.* Now how could this be said of infants? So Heb. 10. 22. *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* Divines interpret this washing of our bodies, of the washing in baptism. And *Estim* upon the place, saith its the common exposition as well of the Greeks as of the Latins, to understand it of the Sacrament of Baptism, which must needs be meant, because he names the body; for if he would not have named something

thing that he had not named before, he would not have called it body but soul, and have said, having your soul washed with pure water; but he had spoke before of the soul in these words, having our hearts sprinkled from an evil conscience; therefore he must needs speak of such a washing as respects the body as it is a body, which can be no other then the water of baptisme. Which things being so, we see what kinde of persons are baptised; Those that had their hearts sprinkled from an evil conscience, and had faith to draw nearer in assurance to God. So 1 Pet 2 21. *The like figure wherein: o Baptisme doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God.* In the Greek the interrogation of a good conscience, when the conscience is so purged that God hath nothing against it to condemne it, it can interrogate God what he hath against it? Which shews in *Peters* time who were the subjects of baptisme; Even such as were deemed to have purged consciences. Hence *Tertullian* in his book of repentance saith, that washing of baptisme is the seal of faith, which faith is begun and commended from the faith of repentance; for we are not therefore washed that we may cease to sin, but because we have ceased, because we are now washed in heart. So that we see what qualifications were in the Apostles time, and afterwards to a right receiving of baptisme; and are to continue as a rule for all churches.

in answer

Argum. 9. That tenent which brings mischiefs to the churches, and the contrary practise, benefits; the practising of the one is unlawfull, and the contrary practise required.

But the baptisme of infants brings mischiefs to the churches, and the delaying baptisme till persons beleeve brings benefit.

Therefore the practising of infants baptisme is unlawfull, and the contrary practise required.

The proposition is undoubted, the assumption hath two branches;

- 1 That infants baptisme brings mischiefs.
- 2 That the delaying baptisme till persons beleeve brings benefit.

I will show the mischiefs which infants baptisme brings,

- 1 It fills the Church with rotten members; Such persons in following times growing up prove often wicked, and many of them onely civill men, we know not how to get them out of Communion; and so the matter of the churches come to be so corrupted, that they are made incapable of reformation; for when the matter of Churches is rotten, what hope is there that the churches will come into a pure state? Better did the Nicene Councell, that divided their Congregations into Hearers, *Catechumini* or persons catechised, and Communicant. The mixt multitude were hearers, hopefull persons that had good desires were *Catechumini*,

and

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and those that were deemed believers, were Communicants; a practise much to be thought of in these times of reformation.

2 It confounds the world and the church together, which Christ hath severed, Joh. 15. 19 Joh. 17. 9. 14. 15. Infants baptisme especially serving to christianize the prophane world, who if men enlightned would speak what they think, they must needs say they are not Christians, no not one tenth part in too too many Congregations.

3 It causes reproach to christianity, when many persons that have been christianized only by their infants baptisme, prove so unholy, which Heathens look on as part of you; yea though they be kept off from communion with you in the Lords Supper, yet will it be hard to keep off such from the Supper: their ignorance must be very grosse, and their scandals very foul that keeps them off, but more hard to keep them off if they lead civill lives and be rich, especially if they understand some Catechisticall points, though any christian man may see they are strangers from any life of grace.

4 Wicked persons rest in the baptisme they had in their infancy without seeking after knowledge or grace; whereas were they held a while up on hope of acceptation into communion of churches, they might be furthered to seek knowledge, and restrain from grosse enormities; whereas now supposing themselves Christians by their baptisme they received in infancy, they care not to do either.

5 Its a Nest-egge and groundwork for traditions; if we fall upon traditionary teachers, presently they hit us in the teeth with infants baptisme. *Bellarmino* saith, the Lutherans cannot prove the baptisme of infants against the Anabaptists by the Scripture, the Catholiks are not wont. So the Remonstrants in their Assemblies as a very ancient rite, which can scarcely be left off without great scandall and offence.

6. It fills the conscience with scruples, some question whether they were ever baptised, some question how could I make a covenant by my selfe, much lesse by others, being an infant. Some thinke there is no word at all for what is herein done, but its onely a laudable Apostolicall tradition, some thinke it a Signe of faith in present, others in infants. But that which causeth most scruple is, about the *formalis ratio*, the formall cause that inrights a man to this infant Baptisme. Some thinke the faith of the parents, or of those that offer them, doth inright them hereto; Others think that the faith of their Grand-father, great-grandfather to many generations. if none be neerer, that were godly of the race, the faith of *Nonn* shall serve; Others thinke the faith of the whole Church. Others thinke that childrens *Seminall* faith makes them capable hereof, the nature whereof who can understand, seeing all faith requires an act of the understanding

Bell l. 4.
d. v. c. 60
d. 10. 4.
Mort
Anol part
2. l. 1. c. 39.
Obj.
Amet Ant.
Synod de
persever.
Rorum c.
11. c. Re
apo. p. 252

Aug. Ser.
1. de ver.
aposto.

understanding which infants have not; Some thinke *Abrahams* faith doth it ; Some think there is an inward covenant which was made to *Abraham*, whereby whatsoever God is to a godly man, he is the same to all the seed. Nay say others; seeing many of the godlies seed are wicked, this is impossible but there is a certain outward Covenant, formerly in circumcision, now in baptisme whereby infants do partake, talke with ten men, and you shall see them divided into five parts about the formall cause that entitles an infant to baptisme. Its a speech of *Erasmus*, things are bad where there is need of so many remedies.

Infants Baptisme destroyes two of the principall marks of a particular church, whereby the members of it are known from all other societies in the world, so that hereby they are made no markes at all, as 1. Profession. 2. Baptisme.

1. Profession, That which makes us members of the Catholike, I mean Christs bodie, (for the catholike visible church I explod as a monster, that hath neither Ordinances nor officers, unlesse we take catholike into opposition to the church closed up in *Iudea*) I say that which makes us members of the catholike, the profession hereof makes us members of a particular Church, faith doth the one, the profession of faith doth the other, *Acts* 8. 37. 38. *Acts* 19. 18. and this profession is required in New England before any person is admitted as a member. Now infants baptisme utterly destroyes this note, being they are members already

2. Infants baptisme destroyes baptisme from being a marke of a Church. He that would truely define, and describe it by such properties as are so essentiall to the thing, as that being there, they make it to be that it is, and being absent, it ceaseth to be any more the same. And further, that it be common to no more but that thing ; Now infants baptisme is no distinguishable signe or mark of a member of a church, because it is common to more persons then such as by Church right are members of Churches, even to many, that as soon as they grow up become persecutors of belceiving members of the same church of which the persecutors themselves are reputed members. Most Divines make Baptisme a signe of a church, but how it can be so in such a subject I see not.

3. It makes the Preachers assertions of Baptisme and the peoples practicalls to jar one with another.

Melancton faith dipping signifies the old man with sin to be appointed to death; and comming up out of the water, signifies that wee being now washt do expect a new and eternall life. Loc. com
de bap.

Zanchy. They that are dipt, are received into the faith and flock of Christ, and Order of them that are to be renewed by the spirit, forgiveness of all sins being given unto them. zanch in
Ephes
loc de bap

n Rom.
15, c 6.5.

Martyr faith, Baptisme is a signe of regeneration into Christ, into his death and resurrection, which succeeded circumcision; consisting of the washing of water in the word, whereby in the name of the Father, Son, and Holy Ghost, remission of sins and powring out of the Spirit is offered, and by a Sacrament we are planted in Christ and his visible Church, and right to the Kingdome of heaven is sealed unto us, and we likewise profess that we will hereafter die to sin, and live to Christ.

ntes 1.
cap. 55.

Polanus faith, Baptisme is a Sacrament in which they to whom the Covenant of grace belongs, according to the command of Christ, are washed with water in the name of the Father Sonne and Holy Ghost, that is, that it may be signified and sealed unto them that are baptised, that they are taken into the communion of the covenant of grace, planted in Christ and his mysticall body, justified of God for the blood of Christ powred out for us, and regenerated by the spirit of Christ; and likewise, we are bound to worship him in faith and a good conscience, and to call upon this God the Father, Son, &c.

oc. 47.
pg 67.

Bucan faith, Baptisme is a seal of the righteousnesse of faith, that is, of our incorporation with Christ, of remission of sins, of giving the Holy Ghost and regeneration, whereby we are sealed unto Christ, incorporated and buried with Christ, and die unto sin by the power of the death of Christ, and rise to newnesse of life: Or it is a mutuall obligation of God, testifying that he receives the person baptised into favour: and of the person baptised, giving his faith to God that he will worship him rightly.

23. 642.
p. 81 of
Baptisme.

Greenham faith, Baptisme is a pledge of our washing in Christs blood; Acts 2. 39. of our justification, Gal. 27. of our ingrafting into Christs body, Ephes. 4. 16. of our dying to sin, Rom. 6. 3. of our resurrection, 1 Cor. 15. 29. of our unitie of spirit with our brethrea.

ontr. 12.
sest. 1.

Willett Synopsis faith, we define Baptisme a signe or seal of regeneration, whereby we are assured, that as verily by faith in the blood of Christ, we are cleansed from sins, as our bodies are washed with water in the name of the Father: And a little after he faith; It is the proper act of faith to regenerate us, not of Baptisme; the use and end whereof is to strengthen and increase our faith.

oc. com.
3. 614.

Mucellus faith, Baptisme is a Sacrament of regeneration, purgation, or if you will of washing imitation, sanctification, and incorporation, whereby we repenting and professing faith and Christs religion, that being washed from our sins, we may walk in newnesse of life; are incorporated and sealed to Christ and his church.

2.

Trelicatus faith, the primary end of Baptisme, is to signifie seal and show Sacramentally the forgiveness of sins, benefit of regeneration, and union with Christ.

I might heap up many assertions of Divines like these alledged, but these are enough to show how the practicals jar with these assertions laid down, and how unsound divers of them are, if affirmed of infants.

9 Infants Baptisme produces many absurdities;

1 It puts an infant in a state of grace and remission of sins, before calling.

M.F.C.
his Book
of K lesu
p. 5, 6, 7, 8

2 It makes them visible members of Christs church before calling, contrary to 1 Cor. 1. 2.

3 It upholds a nationall church as Circumcision did, the nationall church is but one candlestick, the particular churches are seven candlesticks, Apoc. 1. 20,

4 It intayles grace to generation, not to regeneration; contrary to Joh. 3. 5, 6.

5 It goes quite contrary to Christs order, who first bids make disciples, and then baptise after, *hac ille*.

6 Hereby the carnall seed is taken, and acknowledged to be the spirituall seed of Abram.

7 Whereas the Scripture requires onely persons to be baptised who gladly receive the word, Acts 2. 41. and desire baptisme, Acts 8. 36. by this infant baptisme all are compelled, they and their children to be made Christians whether they will or no.

8 Christ did never ordain the Sacrament of Baptisme any way to concur towards grace, but as it workes in, by and upon the understanding (for if we go any other way, we must say the Sacrament of Baptisme confers faith) then is it an absurditie to dispense it where there is no understanding to conceive the history or mystery thereof.

10 Infants Baptisme is a foundation for the Arminians to maintain, falling from grace; If infants be baptised because they are in covenant with God, then it seems they after proving wicked are faine away: This Argument was urged by the Remonstrants, which Doctor Ames was forced to flight, because he could not answer.

Anc Syn
alia de
persever.
and cor.
cap. 11.

11 Many by infants Baptisme are received into communion of Baptisme, who are excluded from the communion in the Lords Supper, whereas the communion in both is one and the same; which I prove by four reasons.

1 One and the same thing is signified and sealed both in Baptisme and the Supper; that is to say, our partaking in the death and resurrection of Christ, therefore the communion is the same.

2 The same preparations that are required for a right receiving the Lords Supper, are required for a right receiving of Baptisme; and the qualifications which doth exclude from the one, doth also exclude from

the other. For example, faith and repentance qualifies for the Supper, so for Baptisme; nay there are plainer places to prove the necessitie of these requisites in Baptisme, then in the supper: *Ex Gr.*

For repentance a preparation to Baptisme, we see Acts 2. 37. 38. 41. *Repent and be baptised, and they that gladly received the Word were baptised,* Math. 3. 6. *They were baptised of Iohn in Iordan, confessing their sins;* hence Baptisme is called the baptisme of Repentance, Luk. 3. 3. Because it was administred onely to penitent persons. See Mark. 4. Acts 13. 24, Luk. 3. 3. How Iohn preached the baptisme of repentance, so faith is another preceding requisite to baptisme, we see Mark. 16. 16. *Whosoever beleeveeth and is baptised.* Acts 8. 12. *When the Samaritans beleeved Philip, they were baptised.* Acts 8. 37. *If thou beleevest it is lawfull.* Acts 10. 47. *Can any one forbid water that these should not be baptised that have received the Holy Ghost as well as we.*

Now for preceding requisites to the Supper, we see 1 Cor. 11. 27. 29: *He that eateth and drinketh unworthily, &c.* This word worthily shows there are certain preceding requisites without which God will not think us worthy receivers; these are 1. repentance, for which we can hardly bring a plain place. the most is, 1 Cor. 11. 28. *Let a man examine himselfe.*

So for faith we have it to be a preparation only by deduction, Matth. 26. 28. The cup is said to be the *Blood of the new Testament shed for the remission of sinnes*: but this being apprehended no otherwise then by faith, faith must be a precedent requisite to right receiving: This is the summe of the four Evangelists concerning this matter; saving that Luke adds these words, Luk. 22. 19. *This is my body which is given for you*: which requires faith to beleeve this promise. For the sixth of Iohn, the best Divines upon undoubted grounds confesse Christ speaks not a word of the Supper. Another deduction I onely remember is from 1 Cor. 10. 16: *Where bread and wine or rather the Cup of blessing, are called the Communion of the Body and Blood of Christ*, that is, by faith comming betwixt; for by faith onely, we have union and communion with Christ.

To conclude, seeing the Scripture doth require the same requisites to precede Baptisme that it doth to precede the Supper, as plainly yea farre more plainly; requisites for Baptisme being set forth by plain commands, practises and examples, and requisites for the Supper, drawn only by plain and cleer deduction; I conclude, that without the foregoing requisites of faith and repentance, so farre as the Church or Elders are able to judge, no man ought to be received into communion in Baptisme, no more then he ought to be received into communion in the Supper; for want of the said requisites of faith and repentance.

There

3 There is but one excommunication, therefore there is but one communion, as we see Math: 18. *If he hear not the Church, let him be as a Heathen and a Publican*, and consequently he is cast out of communion in baptisme, as well as in the Supper, for a person cast out is to be as an Heathen or publican, neither of which were baptised: And so was the incestuous person cast out, for that which is calld a lesse excommunication, consisting in an abstention of vitious men from the Supper, and yet holding them in communion in other priviledges, hath so farre as I see, little ground in Scripture. That place 2 Thes. 3. 14. commonly alledged for it proves nothing. *If any man obey not our word by this Epistle, note that man and have no company with him that he may be ashamed, yet count him not as an enemy, but admonish him as a brother.* The word in Greek for note is *σημαίνω*, which signifies to marke or signe with a marke notorious, which was no other but that excommunication practised on the incestuous person, as appears by these reasons.

1 Because there is the same beginning of excommunication here, that is set down 1 Cor. 5. 4. as appears in the 6. verse of this chapter, which must be conjoynd with this 14. verse, *We command you brethren in the name of our Lord Iesus Christ, that you withdraw your selves from every brother that walketh disorderly.*

2. By the signification of the word *σημαίνω* which signifies to set a brand upon a Subject.

3. By his bidding them withdraw their company from such, for fear of infection, not onely vers. 6. but also vers. 14.

4. There is the end of excommunication set down, that is, *That hee may be ashamed*, both of his wickednesse and come to repentance, and of that publike brand wherewith he is stigmatized.

Now whereas vers. 15. *its said count him not as an Enemy*, that is, after the censure is thus past upon the sinner, count him not as an enemy that is as a persecutor, or one that is an adversarie of the faith, *but admonish him as a brother*, that is, Though he cease to be a brother, being cut off, yet do not you lay aside your brotherly affection towards him, but still admonish him as if he were a brother in communion with you, for admonition is a duty we owe to excommunicate persons, and yet wee may withdraw familiar society from them, as wee do from Heathens and Publicanes.

5. In the course of Scripture, those that pertooke of Baptisme did also partake of the supper, 1 Cor. 12. 13. the Apostle speakes of all beleivers, *that by one spirit are we all baptized into one body, whether we be Jewes or Gentiles, bond or free, and have been all made to drinke into one spirit*; where we see three things. 1. That onely those, that in the judgement of charity,

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ritty have the Spirit, are and ought to be baptized. 2. All such that were so judged of were Baptized. 3. The same all pertook of the Lords Supper, being all made to drinke into one Spirit, which divines expound to be no other then drinking in the Lords Supper, which by a *Synecdoche* is put for whole communicating.

I will now prove the second branch of the assumption, that is this, the delaying baptisme till persons beleeve, brings benefits, As;

1. Hereby the matters of the Chuiches will be right, whiles none but Saints in profession shall bee admitted members, and without a right matter there will never be comfortable Reformation.

2. Persons being delayed will be carefull to get knowledge, that so they may partake of Church Priviledges, and without which they cannot partake of them, and also to addresse their lives according to the Rule of Christianity, seeing a want of either would keep them off from being church Members, but now most persons being, once baptized in their infancie, are carelesse to get either knowledge or Holinesse, but rest in their baptisme.

Object. But what if a person should die in the time when he is delayed?

Answer. When he hath a will to receive the Ordinance of Baptisme, but cannot, being kept off by the Church or Elders, his faith will save him in this case, when there is neither carelesseenesse nor contempt on his part.

Ambrose doubts not of the salvation of the Emperour *Valentinian*, though he were not baptized.

3. Ministers and Christians would have a more perfect understanding of the Doctrine of Baptisme, which being administred to infants seems to be vnder a cloude.

For Example, Baptisme is a signe or scale of our Death, Buriall, and Resurrection with Christ, Rom. 6. 3, 4. *And thus we are planted into the likenesse of his Death, and Resurrection*, having sin dead in us in respect of the reign and dying in respect of the reliques verse. 5. and we rising again to newnesse of life. Also its a signe of our faith, Mar. 16. of our fellowship with Christ, 1 Cor. 12. 13. of the holy Ghost, Acts 10. 47. *Of our putting on of Christ*, Gal. 3. 27. *of a heart sprinkled from an evill conscience*, Heb. 10. 22. *Of the answer of a good conscience*, 1. Pet. 3. 21. When we read these things in the Scriptures, we must needs question, how can these things be in the baptisme of infants, many of which prove very wicked, and some will be ready to thinke they once had this grace in baptisme, but are now fallen from it, but if these things be affirmed of grown persons who understand what they doe, and profess what they understand, there will be no difficultie in conceiving what the Scripture meant

seeing

What
Baptism is.

seeing every church of Christ, or the Elders of it, judgeth such persons to professe in sincerity.

4. Deferring of baptisme would come nearer the purity of ancient times, as appears not onely in the Acts of the Apostles, Act. 8. 37, 10, 47. 16. 35. and there is never an instance of children, so the 3000. and Lidia.

So the counsell of Laodicea, it behoves them that come to baptisme, to learne the faith, and to give account of it to the Bishop or Elders, the which very canon its like, upon some abuse, or neglect, reestablished in the counsell of *Trullo* word word for word, canon. 78.

So in the counsell of Constantinople which was called in the reigne of *Theodosius*, canon the 7. the words are, *So we Catechise them and make them for to come for a certaine time into the Church, and to heare the Scriptures, and then we baptize them.*

5. Deferring Baptisme would take off scruples from godly Ministers, who scruple the giving the Lords Supper to ungodly civill persons, and not without cause, being; 1. They beare false witness to them, ascribing the body of Christ to be given for them; 2. Give them a knif wherewith they know they will cut their own throats, now if these should professe the faith in words and not deny it in deeds before they were baptized, by vertue of the same profession, they might be admitted to the supper, without any more ado, and continue therein, till they either dyed or were cut off by censure, without which, what soever the Discipline be its more then probable their consciences will still scruple, whiles under the maske of infants baptisme all sorts of civill and wicked men creepe in, to partake of the Supper in sundry congregations, where are thousands of communicants, the Minister or elders cannot with comfort admit one quarter to the supper

Argument 10. That tenent which was first taken up in the Churches, upon unsound and erronious principles is unlawfull.

But so was infants baptisme, therefore its unlawfull, I prove the assumption, in that it was brought in upon these grounds or such like.

1. That baptisme did wash away originall sin, so *Orig.* in *c. 5. ad Roma.* saith the church received a tradition from the Apostles, to give baptisme to infantes, for they to whom the secrets of Divine misteries were committed, knew that they were in all the naturall filth of sin, which ought to be abolished by water. and the spirit.

Hence the counsell of Carthage. *Can. 111.* Ordained children to be baptised, for the washing away of originall sin, that that infants contracted by the old generation, may be purged by regeneration, by which the counsell means baptisme.

man be Regenerate of Water and of the Spirit, he shall not enter into the Kingdome of God. What Catholike doubts, that he partakes of the Devill that is not coheire of Christ, where we see the Counsell judge infants dying without baptisme to be damned, and that they gave it infants upon a supposed absolute necessity to Salvation.

So the Counsell of Laodicea Canon 48, it beoves them that are Baptized after Baptisme to receive the heavenly oyle, and to be partakers of the Kingdome of Christ, so the Minister in the Rubricke before private Baptisme, is enjoined to baptise the infant using the forme of words if he have not time to pray with it; yea, if have not so much time as to say the Lords Prayer. From which appares infants Baptisme did arise from an opinion of the absolute necessity of Baptisme to salvation, and danger of damnation if the Infant wanted the same.

4. For the increasement of christendome, Some christians out of wordly wisdom and a wearinesse to suffer, I doubt not about the times of *Austin* or a little before brought it into the Church, but onely as a tradition.

Argument, 12. From the universall practise, not only in the times of the Apostles but in following times, wherein we finde persons only Baptised after they beleaved.

For the Apostles times we see, Acts. 2. 38. Repent and be Baptized, Matth. 28. 19. Make disciples all Nations Baptizing them, Mat. 16. 16. Whosoever beleeveth and is Baptized shall be saved, Iohn 3. 5. Except a man be borne againe of water and of the Spirit, he shall not enter into the Kingdome of God, Acts. 18. 12. When the Samaritanes beleaved Philips they were Baptized, Acts 8. 37. If thou beleevest its lawfull, Acts 10. 47. Can any man forbid Water, that these should not be Baptized, that have received the Holy Ghost as well as wee; Lydia, Act. 16. The Jaylour v. 34. The Co-thians, Act. 18. 8. Act. 19. 5. Rom. 6, 3, 4, 5. Gal 3. 37. Col. 2. 12. Heb. 10. 22. 1 Pet. 3. 21. This book of the Acts of the Apostles sets down the Historie and practise of the churches in the best and purest times.

Object. But we cannot tell out of Antiquity when infants baptisme came in, therefore it was Apostolicall.

Ans. We can prove out of Antiquitie, when it was not in the church, even in *Iustin Martyrs* dayes, who is the ancientest father Extant, that I know of, who was not Spurious. Yet is it never mentioned, in his genuine workes, though he oft speake of Baptisme indeed in the suppositious book which is called, *Questions & Responiones ad Orthodoxos*, it is once mentioned in these words. If infants dying, have neither praise nor blame by their Workes, what difference in the Resurrection betwixt them

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that have been Baptiz'd of some, and have done nothing, and these that are not Baptiz'd, and likewise have done nothing, to which the answer given is. The Baptiz'd obtain the good things that come by Baptisme, the others not, moreover, they are worthy of the good things that come by Baptisme, by their faith that offers them to baptisme.

For answer, the whole book, though it go under *Justin* name, is forged as appears by the 16. and 17. questions, also 139. 14+. Where he hath these words, *substances, Persons, Trinity Unity*, which *Sculptetus* in *Anastasi* Iustini, cap. 11. saith, he was ignorant of, in his former writings, and the Church of God was necessitated long after to use these words, moreover *Sculptetus* adds these words. I thinke no man will doubt that this treatise hath crept into the number of *Justins* writings, for quest. 112. The angell that spake to *Jacob* and *Moses*, is said to be a created angell, but in the disputation with *Tripho* the Jew, which is confest to be his owne, that angell is said to be the Son of God, again in the 82. and 86. questions, *Origen* is cited for the exposition of certain Hebrew names, when he lived a matter of 80. yeers after *Justine*. So question 127. the *Manichees* are cited, who sprung not up till 130. yeers after *Justine*, so quest. 75. that the soules are kept in places worthy of them, till the day of the resurrection: how doth it agree with those things which the true *Justine* writes, in his Oration to the *Greeks*, viz. The soul being freed from evils goes to him that made it: there are other reasons to be seen in *Sculptetus* against this book.

2. In this point of infants baptisme this place of *Justine* is contrary to that which the true *Istine* writes, in his Second apologie for the christians, to the Emperour *Antoninus*; where he saith, whosoever are persuaded and beleieve those things to be true which are delivered and spoken of us, and receive that they can so live, --- they are brought of us where there is water --- and are washed in the Name of the Father, and Lord of all things, and our Saviour *Iesus christ*, and the Holy Spirit. pag. 73. Editio *Commenlini*; This book by all mens confession was his own, for which he suffered death, also pag 76. He saith moreover, We after this washing do bring the beleever now joyed to us to the brethren, as they are called, where they are gathered together to Common Prayers, and supplications both for themselves, and the party Baptised, or enlightened, and for all others, and marke it in this Apologie, he sets down the practise of the Church, both for word prayer and Administration of the Sacraments, and that *ex Proffess*. This is all that I can finde upon a diligent search for Baptising infants in *Justine Mart.* so that it was not in the world in his time, and but once named in one book, which most falsely is attributed to him, and the contrary practise we see in the true writings of *Justine*, and this that I have spoken, I challenge any man to gainsay if he can.

And

And therefore, I wonder how Mr. M. can use such a confident asser-
tion as he doth, when he saith, this privilege of baptizing of such infants, Mr. M. pag. 3.
the christian church hath been in possession of for the space of 1500.
yeares and upwards, and for the confirmation hercof, he brings a quota-
tion out of this spurious Book falsely attributed to *Iustine Martyr*, quest.
56. the vanitie of which Book I have sufficiently proved. We shall desire
him or any other to prove if he can, that in any place of *Iustine Martyrs*
genuine Works, there is so much as the name of Infants Baptisme, much
lesse the thing. I suppose he may as soon find a Dolphin in the woods, as
finde any such thing. Yea, we shall desire him or any other if they can, to
prove infants baptisme out of *Iustine Martyr*, *Irenaeus*, *Origen*, *Clemens*
Alexandrinus, or *Tertullian*, which are the fathers next to the Apostles.
(For the following Fathers, we do not regard their authoritie in this
point, as being farre off from the Apostles times.) I suppose it will trouble
any man to finde so much as the name, much lesse the thing. Save that
Origen calls it a tradition, in Rom. 6. his words are. *The church received*
a tradition from the Apostles, to give baptisme to infants, for they to whom
the secrets of divine mysteries were committed, knew that there were in all the
naturall filth of sin, which ought to be abolished by water & the spirit, whether
this tradition of infants baptisme washing away the naturall filth of sin,
be to be conjoynd in equality of power with those traditions the Apo-
stles mentions, 2 Thes. 2. 13. I appeal to Mr. M. his own conscience. Be-
sides, why the word *Traditions*, Mr. M. pag. 4.
which is translated, Ordinances; 1 Cor. 11. 1. should be here translated,
Traditions, I see not; the word being
in every tittle the same, it ought to have been translated Ordinances here,
as well as there: Such ordinances of the Word, as the Apostle in his
preaching as well as his writing had set them in, of these he saith,
ye shall receive to the end of the world, hold these ordinances with all your power,
these kind of reasonings do not edifie, but make way for the Popish delusions of
written and unwritten word. And whereas M. M. addes, pag. 4. that
Origen calles it a tradition received from the Apostles; I answer, many
things are falsly attributed to the Apostles; as the Apostles Creed; and
that Book called Canones Apostolorum, neither of which Luke mentions
in the Acts of the Apostles, no more then he doth this tradition of baptis-
ing infants. As also as Gratian cites him Dist. 16. saith, the canons were
made by hereticks, and put out under the Apostles name. And indeed there
are many things in them quite contrary to the Apostles doctrine. Osander
saith 1. 3. c. 3. Its certain these canons were not composed by Christs Apo-
stles. Therefore we must not lay any great weight upon Origen calling
infants baptisme a tradition received from the Apostles.

SO CLEMENS ALEXANDRINUS, ife being dipt are enlightened, we

being inlightened are adopted for sons, we being adopted are made perfect, being perfect we are made immortal. And then he addes, *this work* (meaning Baptisme) is called diversly; viz. 1. a washing whereby we wipe away our sins; 2. Grace whereby the punishments due to our sins are forgiven. 3. Inlightning, whereby we behold that holy and wholesome light.

Further, *ibid.* pag. 95. Moreover these bonds (speaking of ignorance and sin) are most speedily forgiven by mans faith, but by Gods grace, that is to say, when sins are forgiven by one Pæonian medicine, that is to say, the baptisme of the word, therefore we wash away all our sins, and forthwith we are no more wicked, for this is one grace of illumination (r Baptisme, that there are not the same manners that were before we were washed.

Also pag. 96. *ibid.* he saith, We repenting of our sins, and renouncing their diminutions, being purged from our dregs by baptisme also, have recourse to that eternall light as children to their father: By which it appeares in Clemens his time, repentance went before baptisme.

So Basil. cont. *Ennomon. lib. 3.* *Qui enim gratia divinus efficitur, &c.* For he that is made godly by grace, is changeable by nature, sometimes by negligence falling from goodnesse; but that doth plainly resist the tradition of wholesome baptisme, for baptisme is the seal of faith, but faith is the confession of the Dietie; for first he ought to believe, and after to be sealed with baptisme. Pag. 24. Also *Fol. 107* Baptisme therefore is the forgivenesse of the debt of prisoners, the death of sin, the regeneration of the soul. How can this be affirmed of infants? And speaking of persons of wicked men, he saith Pag. 15. I will rowl in mire after the manner of hogs, I will walke deceitfully, sweare, lye, and then when I am full with evils, I will cease and receive baptisme: Which shoves at what time persons were wont to be baptised, not in their infancie, but when they were men.

For Mr. M. his place out of *Irenæus adversus hæreses, lib. 2.* there is not in that place the least tittle concerning any kinde of Baptisme, neither of infants or any other, as I can declare upon a diligent search, the place makes more against him then for him.

Tertull. de Baptismo adversus Quintill. Editio de la Cerda, vol. 2. p. 153. There is nothing so hardens the mindes of men, as the simplicitie of Gods workes; that a man without pompe and cost let down in the water, and betwixt a few words dipt, riseth again &c. Observe he speakes of a man, not of an infant. La Cerda on these words (in aqua demissus) observes, that in time past baptisme was celebrated by dipping, though he after addes, baptisme was conferrd on sick persons by sprinkling.

Ibid. cap. 13. Lex tingnendi (to use his own word) the Law of dipping is imposed, and the forin prescribed, go ye teach all nations dipping them

in the Name of the Father, Son, and hoij Ghost; to this law is that definition compared, unlesse a man be born again of the water and of the spirit, he shall not enter into the Kingdome of heaven, he hath bound faith to the necessity of baptisme, therefore all beleevers from thence were baptized, and then *Paul* when he beleaved was baptised. Where observe, first dipping was set down by a Law. 2 He bindes faith to the necessitie of baptisme. 3 He saith, therefore all beleevers from thence were baptised, mentioning none else.

But most fully he saith, *cap. 18.* For every persons condition, disposition, and age, the delay of baptisme is more profitable, especially about little ones, for what need is there that Sureties should be hazarded, who by their mortality may fail of their promises, and be deceived with the going forward of an evil towardlineffe ---- Let them come whiles they are young, whiles wherein they come they are taught, let them become christians when they know Christ. Also, a little after he saith, shall it be done more warily in secular things, that to whom earthly substance is not committed divine should be committed; they shall know to beg salvation, that thou mayest seem to give it to him that askes it. In the same chapter he saith further, For no lesse cause unmarried persons are to be delayed, in whom the tentation is prepared, &c. If any one understand the right baptisme, he will rather fear the obtaining then the delaying.

1 Where observe he saith, for every persons condition disposition and age, the delay of baptisme is more profitable, much more for infants.

2 He saith, let them become christians when they know Christ, this cannot infants do.

3 He saith we will not commit earthly substance to little ones, and shall we commit divine?

4 It must be given to them that aske it, therefore not infants.

5 He would have married folkes delayed, because of the strength of tentation in them.

6 He saith if any one understand the weight of baptisme, he will rather fear the obtaining then delaying, therefore little did he think it lawful to baptise infants.

Also in the 20. chapter of the same Book he saith, it behoves them that are about to enter into baptisme, to pray with frequent prayers, fastings, kneelings and watchings, and with the confession of all their sins past; this cannot infants do.

Chrysostom. ad pop. Antioch. tom. 1. hom. 21. pag. 267. Edit. parif.
 διὰ τὸ πρὶν εἰπεῖν καὶ νῦν λέγω καὶ λέγων ὑποτίθεται εἰπεῖν τὰ λαμπρὰ καὶ ἔργων
 καὶ διδασκῶν καὶ παρακινῶν αὐτοὺς ὅτι ἀπὸ τῆς ἀρχῆς καὶ βαπτίζω. Wherefore I
 have spoken before, and now speak, and will not cease to speak, if any

one have not corrected the transgressions of his minners and hath not made verue easie to himselfe let him nor be Baptized.

For CYPRIANS authority whereas Epist. 59. a certain Bishop named *Fidus*, maintained that infants were not to be baptized till the eighth day, there was a Counsell of 66. Bishops that met together condemning *Fidus* his opinion, yet approving infants Baptisme, but two things are to be considered. 1. The weaknesse of the grounds; 2. The errors that came along with it that no man hath cause to triumph in their authority.

The grounds of Cyprian and his 66. Bishops were;

1. The son of man came not to destroy soules but to save, therefore so far as lies in us no soul is to be destroyed,

2. God shewes himself a like father to all, to the obtaining of the heavenly grace.

3. If forgiveness of sins bee given to greatest sinners (that most sin against God) when they beleve, and none of them are hindered from Baptisme and grace, much lesse ought infants to be hindred, that being newly borne have sinned onely by Originall sinne, and so much the more because not his own but other mens sins are forgiven to him. These were the counsels Reasons: Cyprianus, & Collegio, 66. *Fido fratri de Baptizandis infantibus*, Epist. 59.

Now for the Errours about Baptisme they were many: As,

1. That the Holy Ghost was received by baptisme, expounding Joh. 4 He that drinketh of the water that I shall give him, of the water of Baptisme: *Epistola Caelio De Sacramento dominus calicis*, pag. 1-7. The signing with the signe of the Crosse. *lib. 4 Epist. 56 ad Thibarianus*, So they thought that he who baptized could give the holy Ghost, and if the Priest or Presbiter could not give the Holy Ghost, then he could not baptise, *Epist. 70. ad Iannarium & Episcopos Numidæ de Baptizandis hæreticis*. Yea then they joyned Unction with Baptisme, that he that was anoynted therewith might become one of Gods Anointed. *Ibid.* And for the Signe of the Crosse, severall times, more especially in this Epistle, *de lapsis*, he saith, The forehead pure with the signe of God could not bear the signe of the Devill. It would be too long to tell of other grosse errors, as that onely baptized persons escape eternall punishments. That Originall sin is done away by it, and that severall sins sprouting up, Originall sin is not after to be imputed, &c. By all which, wee may see what heed we may give to Cyprians time when they were such grosse errors about Baptisme. And yet but in one Epistle do I finde mention to be made of infants baptisme, which the forementioned Epistle to *Fidus*, which may not without some grounds be suspected to be supposititious.

1 JAMES PAMELIUS that wrote the Annotations upon this Epistle cannot finde of what place *Fidus* was bishop..

2 The weaknesse of the fore-mentioned arguments, not likely to come from a Councell of 66. Bishops.

3 There is no mention at what place this Synod of 66. Bishops should meet. But suppose this Epistle were not feigned, among all other corruptions, Infants in CYPRIANs time pertook of the Lords Supper; yet will not any allow this. CYPRIAN in his Epistle *de lapsis*, speaking of the wickednesse of those that sacrificed at the heathen Altars, that they sacrificed their faith their hope in those deadly fires, aggravates their sin that their infants they carried in their armes or led in their hands, lost that which they had gotten in the beginning of their birth: when the day of judgement comes they will say, we have done nothing, neither did we leaving the Meate and Cup of the Lord, hasten willingly to prophane defilements; others treacherie hath destroyed us, we perceive our parents were our murtherers.

4 It appeares it was feigned, because it was so contrary to the doctrine laid down in Tertullian, whom Cyprian as I suppose the learned know, did in his workes very much imitate, that he called him his Master; *Da mihi Magistrum*, was Cyprians speech of Tertullian.

5 It appears from Baronius testimony, that Cyprian was against it. Baron. Annal. Eccles. tom. prim. A. 53. pag. 398. who saith. If Cyprian had been sure that that had been an Apostolicall tradition (speaking of infants baptisme) and not contrary to holy Scriptures, by sound and sincere opinion, without doubt he had rested.

Bernard. serm. 65. super cant. p. g. 144 Speaking of some Christians that opposed the popish stream, he saith; They laugh at us because we baptise infants, because we pray for the dead, because we require the prayers of Saints, This I adde for illustration, not regarding any authority after the first 300. yeares.

Answer to the objections brought for infants Baptisme.

Obj. 1. As the infants of Jews were circumcised, so the infants of Christians are to be baptised.

Ans. w. We deny the consequence;

1 Because there are two Covenants essentially differing, Jer. 51. 32. 38. I will make a new Covenant, not according to the covenant I made with them when I brought them up out of the Land of Egypt; therefore their seals ought to be essentially diver. The first Covenant was carnall typicall, as appeares Jer. 11. 7. 8. vers. 5. God bids them hear the words of this Covenant, and do them. And vers. 7. I earnestly protested unto your Fathers, in the day that I brought them out of the Land of Egypt even unto

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unto this day rising early, and protesting saying, obey my voice, yet they obeyed not nor inclined their ear, therefore I will bring upon them all the words of this covenant, which I commanded them to do, but they did them not.

2 Then the Lords Supper should be given to infants, because they all pertooke of Manna and the Paschall Lamb. If it be said they are kept off from the Supper because they cannot examine themselves, so are they to be kept off from baptism, because they have not faith, repentance, nor the covenanting of a good conscience, 1 Pet. 3. 21.

3 Circumcision was commanded as well to reprobates as to the elect, Gen. 17. 10. Every man childe among you shall be circumcised; among which were many reprobates. *Esau* after God had said, The elder shall serve the younger, Gen. 25. 23, which the Apostle applyes to reprobation, Rom. 9. 12. was circumcised. So *Ishmael*, after God had rejected him in respect of spirituall blessings, Gen. 17. 20. yet vers. 23. he was circumcised, and so were all that were born in his house, or bought with money. So that circumcision was to be administred to reprobates as well as godly, but baptism is to be administred onely to those that repent and believe.

4 Baptisme and circumcision do much differ. First, as circumcision was to be done the 8. day, Baptisme any day. 2 Circumcision was onely on the males, this on males and females. Circumcision done by the parents to the children; by the father as *Abram*, by the mother as *Zipporah*. Circumcision belonged onely to the nation of the Jewes, baptism to the believers in all nations. So in signification, circumcision signed a right to Canaan, baptism signes a right to the death and satisfaction of Christ. So in duration, the one was to endure to the end of the Jewish nation, the other to the end of the world. And though circumcision be cald an everlasting covenant, yet the Schooles distinction is known, *eternum suis* and *eternum dei*, Exod. 21. 6. His master shall bore his eare, and he shall serve him for ever. Exod. 28. 43. It was a statute for ever, that *Aron* should have his linnen breeches on, when they came to minister in the holy place. See Exod. 30. 21. Levit. 6. 18. 22. 7. 34. 36 10. 15. Num. 18. 11. Exod. 40. 15. Their anointing shall be for an everlasting Priesthood. So that ever and everlasting in the Old Testament are taken for length of time, or the continuation of a thing.

5 Circumcision was a profession of the observation of the Law. Rom. 2. 25. Circumcision verily profiteth if thou keep the Law, but if thou be a breaker of the Law, thy circumcision is made uncircumcision. *q. d.* They being not able to keep the Law, they were no lesse miserable then the Gentiles. For the Apostles scope is to humble the Jewes, who doted upon

upon outward priviledges. Gal. 5. 3. Every man that is circumcised is a debtor to do the whole Law. Now to be a bond to keep the whole Law and to be a seal of grace and remission of sins, are two contrary things. Gal. 6. 13. Neither they themselves who are circumcised keep the Law. q. d. The use of circumcision in the Jewish Church, was to binde the keeping of *Moses* Law, Acts 15. 5. The Jewish brethren commanded to circumcise them, and to keep the Law of *Moses*. So vers. 24, There were some that troubled you, saying that you ought to be circumcised and keep the Law: so that keeping the Law is still joyned to circumcision. So that if you ask what circumcision was, it was the profession of the observation of the Law; but baptisme signifies forgivenesse of sinnes, death, buriall, and resurrection with CHRIST, which is a thing of another kinde.

6 Circumcision differs from baptisme, 1 in the matter, cutting in the flesh being the matter hereof, which left a sensible signe in the flesh, which the infant when he was grown up could behold all the dayes of his life. But dipping in the water is the matter of baptisme, which leaves no sensible signe in infants; and therefore in respect of them cannot be a Sacrament.

2 In respect of form of words, because in circumcision there are no words recited as in baptisme, the Minister saith, *I baptise thee*; therefore persons baptised ought to be capable of reason, that they may understand those words, and forme their thoughts unto the death and resurrection of Christ.

7 It followes not because of the difference in respect of the visible church in the time of the Law, and the visible churches under the times of the Gospell, which differ.

1 In mater, the matter of the visible church of the Jewes, was the whole nation of the Jewes good and bad; the matter of the Christian church, are those that professe faith and repentance.

2 In the form of inrightment, Circumcision in the flesh gave a person inrightment to the visible church of the Jewes, but now circumcision of the heart (at least in profession) is required, to make a man a member of the visible church.

3 In kinde of worship, the Jewish worship and Priesthood, and day of worship, and maintainance of Officers, that is tithes are put to an end; therefore there is an end of the visible Church then, and instead thereof in the visible churches now there are Ministers to preach and baptise, there is also a new worship, and a new day of worship, and a new way of maintainance of Officers. Now there being a change of the Ordinances and government of the visible church, it is a folly to argue from circumcision to baptisme.

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8 The Sacraments of the new Testament cannot be proved, but by the Scripture of the new Testament; therefore that consequence which is drawn from the old Testament, is absurd.

Obj. 2. They that are in covenant, they must be sealed with the seal thereof: but infants of believers are in covenant.

Ans. We deny the proposition, for the covenant in times past belonged to the females of the Jewes, yet were they not to be sealed with the seale of the covenant for want of a command, to say they were circumcised in the males is a mistake; for

1 In nothing save marriage two shall be one flesh, but this was a state of infancy not of marriage. 2 whereas some alledge the Jews were called the Circumcision, it is onely as other denominations are from the better or greater part as Exod. 9. 6. all the cattell of Egypt dyed, yet vers. 25. there were cattell left.

2 I answer to the assumption viz. infants of godly parents are in Covenant therefore to be baptized: Then this Covenant is either the Covenant of grace made with the Elect, or some outward Covenant, it is not the Covenant of grace made with the Elect; for

1 Those that are in the Covenant of grace God made with the Elect cannot fall away from that Covenant, but those that are children of godly men doe oft fall out of this Covenant, and prone to be wicked: therefore the Covenant of grace God makes with the Elect cannot be meant.

2. The Covenant of grace with the Elect hath sundry branches not competible unto all the seed of godly men, nor none but the Elect among the which the Church cannot tell who they be, as that their iniquities shall be forgiven them Jer. 31. 33. 34. Esa. 59. 21. that they shall be all taught of God, &c. Therefore it cannot be affirmed that infants of godly parent or parents much lesse of the infants of a whole Nation that they are in any such Covenant.

Or else this Covenant is outward, and so the bond on Abram and his seedes part, is circumcision, Gen. 17. 10. This is my Covenant which you shall keep betwixt me and you, and thy seed after thee, every man childe shall be circumcised so, Acts 7. 8. and he gave him the Covenant of Circumcision, and so Abraham begat Isaac.

Ans. 1. If circumcision be the covenant it self, and so the Covenant be outward, then is the land of Canaan onely the counterpart of this covenant, as appears Acts 7. first 8. verses.

2 Those that alledge this, must disclaim circumcision from being the seal of the righteousness by faith, as they alledge; for the righteousness by faith is the covenant with the Elect. Also they must cease to flye betwixt two lurking holes, sometimes to say circumcision is a seal of the cove-

covenant made with the Elect which is the same in all ages, and when they dispute in another place, they onely make it an outward covenant.

3 Baptisme is no outward covenant, and therefore cannot succeed circumcision in any such Identity, but is a signe or seal of an inward covenant, viz. death, buriall, and resurrection with Christ. *Paul* for all he was borne in the jewish covenant, and circumcised the eighth day, yet did not *Abraham* nor himselve thinke this enough, but he was baptized, Acts 22. 16.

4. There is but one Covenant under the new testament, the lawes whereof are writ in the hearts of beleivers. Heb. 8. 6. Its called a *better covenant*, and vers. 8. a *New covenant*, in the singular number, not covenants, and those that are in it have their sins forgiven.

Those that urge circumcision to be a seale of the Covenant of grace, and sometimes urge it to be the covenant it selfe, they run upon this absurdity, that they make the covenant and the seal to be one and the same thing in number, which is impossible.

Objct. But its said, Gen. 17. 7. *I will be thy God; and the God of thy seed.* If there were any distinct covenant made with *Abraham*, it is only the same in respect of spirituall reference which was made with *Noah*, Gen. 6. 18. Chap. 9. 10. 11, 12.

Ans. There the new Covenant is promised but not covenanted, which promise before was made to *Adam*, *Noah*, *Abraham*, Gen. 13. 3. Jer. 31. 31. *I will make a new covenant with the house of Israel, not according to the covenant I made with their fathers, and vers. 33. This shall bee the covenant, I will put my law in their inward parts; Hee saith not, I have made a covenant, but I will make a new Covenant which was made good at the death of Christ, as the Apostle makes it appeare, Heb. 8. 9. 10 repeating this place of Ieremie, so vers. 11. 12, 13. 2. Abraham had but three seeds, viz. 1. Christ, Gal. 3. 16. Now to Abraham and his seed were the promises made, he saith not, and so seeds, as of many, but as one, and so thy seeds which is Christ.*

2. The carnall Jew, so we Gentile cannot be the seede.

3. Beleever of Jew and Gentile we Gentiles come to be the seed only this way Gal. 3. 29. *If ye be Christs then (and not till then) are ye Abrahams seed and heirs according to the promise, Gal. 4. 28. Now we brethren as Isaac was, are the children of promise; Which was only by Isaacs faith looking on the promised Messiah, and so we;*

Now many mistake, besides these three seeds (which are all the seeds the Scripture names) a fourth seed, that is, the seed of beleivers, unto which they thinke God will be a God because they are such, which cannot

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not be because many of them prove wicked, and none of them for the present appeare to be Godly.

Object. 4. Baptisme succeeded Circumcision, as an initiating signe, Col. 2. 12. For the Collosians objected this, if Circumcision be abolished then we Christians have no outward signe at all to confirme unto us Christs satisfaction, where by the mindes of beleivers may be confirmed and perswaded that they are partakers of the Spirituall benefits in Christ: Now if baptisme succeed circumcision as an initiating signe, then as infants were the circumcised, so infants should be now baptized.

Ans. 1. We deny the consequence, for those in Colosse that were baptized were not infants but grown persons that were *circumcised with the circumcision made without hands*, and had faith through the operation of God.

2. We deny there was any such scruple in the Colossians, 1. Because had there been any such scruple, the apostle would have given some intimation thereof, or preparation thereto in words preceding, but he speaks not one word tending to any such thing; 2. because he was not come to a period in answer to the circumcision teachers, and did not come to a period, till the end of this 12. verse, therefore could not bee upon any other subject in this verse then he was in the former, and so much the word *Also* proves, and the apposition of *buried, circumcised, and risen again*, proves it.

3. Because the Collosians had baptisme already being buried and risen again with Christ therein, therefore they could not reasonably object that the circumcision teachers would abolish baptisme, nor could they say what shall we do for an initiating signe to confirme our faith, for they had baptisme already.

3. But suppose it were granted that baptisme did succeed circumcision as an initiating signe, yet where is there any such thing in the text as this, viz. As Baptisme shall succeed in the same latitude of infancie, of so much as Males, much lesse of Females, which is the supposition endeavoured to be proved from the text, nay the contrary appears, that there were none but grown persons because, they are said to have faith and buriall and Resurrection with Christ, which could not in an ordinarie way be affirmed of infants.

Suppose all the objectors premises were true yet all that can properly be deduced from it, is this, viz. That circumcision was an initiating signe to the Jewish church, and Baptisme is an initiating signe to the Christian church, and hereof there would be no great contention.

4. The true connection of the words with the foregoing, is this; Paul having answered Philosophy teachers verse 9. 10, The word, *Also*, shows

showes he comes to answer teachers who would have brought in circumcision, to whom he answers adversitively, whereas you would bring in circumcision which is made with hands, we have a better *Circumcision made without hands*, which consists not of cutting off the bodily skin of the flesh, but in *putting off the body of the sins of the flesh*, by the *Circumcision of the Spirit of Christ*, and having laid downe the benefit or priviledge, vers. 11. He comes further to confirme them in it, by the seal or instrumentall signe thereof, which these Collossians had already received, that is to say, by the seal or signe of baptisme buried with him in baptisme, wherein ye are also risen again, &c.

Object. 5. If infants may not now be baptized, then are they deprived of some grace Circumcision did conferre.

Ans. No, For 1. Circumcision did not bring any grace to the Jews; but was rather a yoke of a curse, Acts 15. 10, 11. *Why tempt ye God to put a yoke upon the neck of the Disciples, which neither our fathers nor we were able to beare.* He speaks of Circumcision not as the false teachers would then have brought it in, but as it was considered simply in it selfe, in that he calls it a yoke, upon their fathers not able to be borne, who lived before those false teachers were. What this yoke was, we see, Gal 5. 3. to be debtors to keep the whole Law, and for failing in one point to be under the curse Gal. 3. 10. Deut. 27. 26. and the Apostle vers. 11. opposes the grace of the Lord Jesus to this yoke.

2. It is not a benefit but a misery for children to be baptized, for hereby they are apt to thinke themselves Christians when they are strangers from Christ.

Object. 6. Vnlesse infants be baptized they are excluded from the new Covenant but they are not excluded, Mat. 19. 14. *Of such is the kingdom of God.*

Ans. 1. We deny the consequence, for 1. The females of the Jewes were saved without Circumcision, *So Iob, Lor,* So the Cananitish woman without baptisme were in Covenant with Christ; 2. You thinke your infants not baptized are saved. 3. The Scripture no where sets downe baptisme as a gate to let in, or a condition without which we cannot partake of Gods covenant.

2. For the Assumption it followes not, because Christ had suffer those little children, therefore that he would permit all from a particular to an viniversall, these is no consequence, because it once rained Manna, and once water came out of the Rock, therefore it shall be so alwaies.

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2 Its probable the kingdome of glory doth in a great part conſiſt of ſuch infants, ſo dying in infancie through the free grace of God, and preſentment of the Satisfaction of Chriſts death to the juſtice of God, for Originall ſin, yet doth it not follow, they muſt be baptized: neither doe we know which will dye in infancy, free from actuall ſin, or which will live and grow up, and prove wicked therefore we cannot baptize any.

If it ſhould be concluded Chriſt laid his hands upon them, and bleſſed them, therefore wee ought ſo to doe the conclusion were probable.

4. Chriſt being God, and knowing all things, his divine nature might communicate to the Humanity, that to thoſe infants that were then brought and ſuch like as they were, the kingdome of God did belong, as knowing all things, he knew them to be elect, yet it followes not to other infants that the kindome of God ſhould belong, the greater part whereof grew up and proved wicked.

5. Of ſuch is the kingdome of God; there is a two fold ſuchneſſe, 1. Of perſon; 2. Of condition, no man can ſay, Chriſt ſpeakes of ſuchneſſe of perſon becauſe they are little ones, For the Indians and Mahamitans might come in ſo: but he ſpeakes of a ſuchneſſe: 1. Becauſe the word is a word of ſimilitude, he ſayes not *as if I ſaw ſalvacion* of theſe but *rather* of ſuch like is the Kingdome of God, that is of ſuch as are like in humility, &c. 2. Becauſe Chriſt, Mat. 18. 4. drawes us to humilitie from the example of little children, 1 Cor. 14. 20. *In malice be ye children.*

5. Had Chriſt uſed to baptize little children, the diſciples would not have rebuked them for bringing their children as wee ſee they do, Mat. 19. 13.

Obj. 7. Little children receive the Kingdome of God, Mark 10. 15. and *Luke* calls thoſe little children, infants: Luke 18. 15. and both *Mark* and *Luke* have this ſaying, whoſoever ſhall not receive the Kingdome of God as a little childe, ſhall not enter into it, Chriſt ſaying, of little childe, or children, indefinitely, it may bee underſtood of all children, and ſo all children may be Baptized.

Anſw. Three things are to be opened.

1. What Chriſt meanes by the Kingdome of God, I take it, Chriſt meanes the Kingdome of glory, though we will not much contend whether both Kingdomes be meant by the Kingdome of grace, and the Kingdome of glory, or whether the Kingdome of glory onely, yet I rather thinke the kingdome of glory is here meant, for theſe reaſons.

1 Becauſe infants are not capable to underſtand the Laws of Chriſt, which God declares in the Kingdome of grace, neither are they able to yeeld

to yeeld obedience hereto, but they are capable enough to receive the gift of heavenly glory.

2 Because this Kingdome is a locall Kingdome, because here is mention made of coming into it; the Greek word is *εἰσέλθω εἰς αὐτόν*, which signifies a going into a place; but the Kingdome of grace is not a locall place.

2 What is meant by receiving, whosoever shall not receive, &c. The Greek word is *λαμβάνω*, which signifies to receive that which another gives, its derived a *δίδω* to give, & *λαμβάνω* to take, which is as much as to take that which another gives. So that whosoever shall not receive, meaneth whosoever shall not take from gift the Kingdome of God.

3 What is meant by little childe or children (for childe is put in the singular number, Mar. 10. 13. and in the plurall number vers. 16.)

Ans. Little children or infants are to be considered two waies;

1 Collectively and that two waies.

1 In an universall collection, for all infants that shall be born, whether they live or die; of these we cannot affirme Christs words to be truth, that these receive the Kingdome of God, unlesse we maintain falling from grace that they once had received it, but were after faln from it, much lesse can we affirme baptizing of them.

2 In partiall or divisive collection, and that in a twofold respect.

1 For the kinde of infants or little children living so, our Saviours words would not be true. For many of them (yea even the infants of godly parents) grow up and prove wicked, and do not receive the kingdome of God, therefore it cannot be so taken, and we cannot know which will prove good or bad, that we may baptise or not baptise them.

2 In a partiall collection for all infants so dying; in this sense Christs words would import, that all such go to heaven; and so it would not follow that they should bee baptised, because wee know not certainly which will dye or live, and therefore though the dying infant go to heaven, yet can no Minister baptise it, because he cannot know infallibly that it will dye till it be dead: nor hath the Minister any such command so to do.

3 Singularly, Little children or infants are to be taken singularly, or individually, for some infant or infants which were then brought to Christ, whom Christ as God, knew to be elect; and of these our Saviour speaks, and not indefinitely of all infants, when he saith; whosoever shall not receive the Kingdome of God as a little childe, shall not enter into it. And that Christ so meaneth, his speech appears, by Mark. 10. 14. Luke 18. 16. where the words are, *ἢ ὡς τὸ βρέφος, horum, huiusmodi*, of these, such like, is the Kingdome of God; Christ pointing at them in respect of their infants

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humility and election to grace and glory, not of their infancie, for many infants never receive heaven, and except we receive the Kingdome of glory as that little childe or children, we shall never enter into it.

Yet doth it not follow, that because Christ revealed his fathers eternall love and good will to some infants that were brought unto him, and that heaven belonged to them, that therefore it should belong to all infants in generall, or to all infants of godly parents, many whereof grow up and prove wicked. But all that probably followes is, that as those infants that were brought to Christ, received heaven of free guift, as the word *δωκεν* to receive signifies (as was shewn before) so all that come to heaven, must receive heaven in the like manner of free guift, if ever they mean to come thither.

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Obj. 8. Acts 2. 38. 39. when Peter exhorted his hearers to repent and be baptised, he useth an argument from the benefit that should come to their posteritie; *For the promise is to you and your children.* Or as others frame the argument; As it is to a godly man, so is it to his children, but the promise belongs to a godly man, therefore it belongs also to his children.

Ans. 1. The word children doth signifie in Scripture men, Mark 10. 41. the disciples are called children, *παιδα*, Children, *how hard is it for them that have riches to enter into Gods Kingdome*, Joh. 8. 39. *If ye were Abrahams children, you would do the works of Abram.* Yea, the diminutive *παιδιον*, is attributed to men, Gal. 4. 19. *My little children of whom I travell in birth till Christ be form'd in you.*

2 This place is not a promise, but a proffer of a promise, to persons not actually converted, but in a way of conversion, vers. 37. they cry out what shall we do to be saved? Hence Peter tels them, vers. 38. 39. what they should do, and after he had this and testified with many other words, vers. 40. they beleevd. vers. 41. Hence we cannot alledge, as it is to a godly man so is it to his children, because these men were not yet converted persons.

3 If there were any promise then, it must be either remission of sins, or the guift of the Holy Ghost, which must be made to godly men and their children. Had it been any other promise save remission of sins, it had not been a salve for the sore of a guilty conscience. vers. 38. But this cannot be, because many children of godly persons prove wicked, which if they do, having formerly had a promise of remission of sins, and of the holy Ghost, then, 1. either God fals from his promise, which is blasphemy to say, or 2. the childe is fals from grace, having formerly had the Holy Ghost, but is now wicked.

4 This promise was no more to these that were pricked at their heart, then

then it was, to them that were farre off, vers. 39. The promise is to you, and to your children, and to all that were a farre off, whether a farre off from you as the Gentiles, or a farre off, from the promise, as men in the naturall state, to them that are a farre off, as many as the Lord our God shall call.

The Apostle doth not as the objector supposeth, use an argument to his hearers to repent and be baptized, from the benefit that should come to their posterity, but answers a question which troubled consciences pricked for their killing the Lord of life, made, viz. What shall we doe to be saved? to whom Peter said, *repent, and be baptized in the name of Christ, for remission of sinnes*, they further scrupled, what ground have you for this? to whom Peter propounds the universality of the promise viz.

It is to you, to your children to all that are a farre off, even as many as God shall please in time effectually to call.

They further scrupled we have contracted guilt on our children, by wishing Christs blood to be on them as well as our selves; to this Peter saith the promise is to you and your children.

6. There was none in that place was baptized, but they that gladly received the word; as appeares, vers. 41. It is not said they and their infants, or children, but onely they that gladly received the word.

Obiect. 9. The parents faith is sufficient to receive baptisme.

Answe. 1. *The just must live by his owne faith*, Hab. 2. 4. *The righteousness of the righteous shall be upon him*, Ezek. 18. 11.

2. What did Isaacs faith profit *Esa*, or *Iehosaphats* faith *Iehoram*?

Obiect. 10. Baptisme and circumcision are essentially the seales of faith, Rom. 4. 11. Therefore baptisme succeeding in the roome of circumcision, ought not to be denied to infants, although it be the baptisme of faith and repentance.

Answer.

1. We deny that Circumcision was an universall seale of faith; but was onely an individuall seale, of the individuall faith of *Abraham*, as appeares out of the text.

2. *Sepayls* The word translated seale, signifies a signe in the first place; it also signifies a marke seale upon any thing, to know it is as well as a seale, and so the meaning may be, God would have *Abraham* circumcised as a note of his faith, and a memoriall and eternall monument of his fame, that he was the first circumcised person of that nation, yet doth it not hence follow that it was the seale of the righteousness of faith, either to *Abraham*, or his seed.

3. Suppose Circumcision were the seale of faith absolutely, and were

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administred to the Jewish infants, yet was it so done, because it was so commanded of God; in like manner, the baptisme of faith and repentance were to be administred to infants, if it were so commanded in the Gospell, but there is no such thing commanded.

4 *Abram* received not the seal of the Covenant before he first believed, now we are the spirituall sons of *Abram* as believers, not as carnall descending from his loynes; therefore we ought first to believe before we receive the seal of the new Covenant.

5 Should we grant the argument, yet hence none should be baptised but those that were grown persons, and had the righteousness of faith as *Abram* had at this time when he was circumcised, neither of which are competible to infants of dayes: Its absurd to think that baptisme should succeed circumcision in respect of infancy, which is not here mentioned in the text, nor now was not the age of *Abraham*; and yet that it should not succeed it in what is mentioned in the text, that is, in being a seal to the righteousness of faith or grace received in an adult person.

6 The scope of the place is this, viz. As the Apostle had given a comfort to the believing uncircumcised Gentiles, that by the example of the same righteousness of faith, which was reckoned to *Abram* in uncircumcision, righteousness should be reckoned to them, vers. 9, 10. So he gives a consolation not the barely circumcised, *But to the believing Jewes who walke in the steps of Abrams faith*, vers. 11, 12. That in like manner righteousness should be imputed unto them. But what doth this conduce to the baptising of infants?

1 Cor. 7.
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Obj. 11. Holy persons are to be baptised; but infants are holy, ergo.

Ans. 1. To the proposition I answer;

1 Holy persons endued with a holiness known to the Church, ought to be baptised, but the Apostle here speaks of an outward holiness, common to the Reprobate as well as the Elect; for such a holiness we see Heb. 9. 13. *The blood of Bulls sanctifieth to the purifying of the flesh.*

2 To the assumption I answer;

1 Children in this Text are not holy with an holiness distinct from Idolaters, as appears in the repetition of the word sanctified.

2 Though they were holy persons, yet are they not to be baptised;

3 Because there is no command for baptising of them.

2 Because this holiness must be either inward and inherent, which is unknown to the Church, and so the Church hath nothing to dispense baptisme; or else it is outward, and so the Church cannot dispense baptisme, because baptisme is not a signe of outward holiness, but of the fellowship which the Church judgeth the baptized person to have in the death, buriall, and resurrection of the Lord Jesus; Here is a full answer

to the argument, and I need not meddle with what holiness is here meant. Yet will I speak a little of it, supposing that my answer given already is sufficient, should I say no more.

To open which, consider these things;

1 The occasion of these words. Some Corinthian Believers scrupled, whether they might live with their unbelieving yoke-fellows? *vers. 1.* compared with *vers. 12.* To this the Apostle saith, *Let not the Believer put away the unbeliever.*

2 Of what holiness doth the Apostle speak of?

Ans. I will show;

1 Negatively, of what holiness the Apostle did not speak of.

2 Positively, of what he doth speak of.

1 Negatively, he speaks not of any covenant holiness which we per-take from *Abram.*

1 Because it doth not agree with the context; for the question was not, after what way man woman or childe become holy? But whether a Believer or an unbeliever might live one with another in marriage? To which the Apostle answers affirmatively, they might live together; and gives a reason *vers. 14.* For the unbelieving husband is sanctified in the wife. This word *For*, tells us it is a reason.

2 If the childe be holy with a covenant holiness, then is the wife holy with a covenant sanctification; so the wife though a Heathen, belongs to the Covenant of grace.

3 If there should be any covenant holiness conveyed to Gentiles, it must be by our being *Abrams* seed; but this is onely by faith, *Gal 3. 29.* *If ye be Christs, then are you Abrams seed.*

2 Positively: What holiness is here meant.

Ans. A civill holiness:

1 Of matrimoniall institution, wherein God appointed man and wife to live together, which is called, a Holy State; in opposition to fornicators, 1 *Thes. 4. 4, 5.* *Possesse his vessell in sanctification, not in the lust of concupiscence.*

And also, because of the holy person who instituted it, and the holy end whereto it was instituted.

Reasons why this holiness is here meant;

1 It agrees with the context, he bid them dwell together, *vers. 12.* Now what more favourable reason can there be to the binding of a Believers conscience, then Gods institution.

2 Because such an holiness must be meant, as could befall an unbeliever, for the unbelieving man or woman is sanctified with his holiness, and yet remains a privative unbeliever, that had not acknowledged the

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administred to the Jewish infants, yet was it so done, because it was so commanded of God; in like manner, the baptisme of faith and repentance were to be administred to infants, if it were so commanded in the Gospell, but there is no such thing commanded.

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Obj. 11. Holy persons are to be baptised; but infants are holy, ergo.

Ans. 1. To the proposition I answer;

1 Holy persons endued with a holiness known to the Church, ought to be baptised, but the Apostle here speaks of an outward holiness, common to the Reprobate as well as the Elect; for such a holiness we see Heb. 9. 13. *The blood of Bulls sanctifieth to the purifying of the flesh.*

2 To the assumption I answer;

1 Children in this Text are not holy with an holiness distinct from Idolaters, as appears in the repetition of the word sanctified.

2 Though they were holy persons, yet are they not to be baptised;

3 Because there is no command for baptising of them.

2 Because this holiness must be either inward and inherent, which is unknown to the Church, and so the Church hath nothing to dispense baptisme; or else it is outward, and so the Church cannot dispense baptisme, because baptisme is not a signe of outward holiness, but of the fellowship which the Church judgeth the baptized person to have in the death, buriall, and resurrection of the Lord Jesus; Here is a full answer

to the argument, and I need not meddle with what holiness is here meant. Yet will I speak a little of it, supposing that my answer given already is sufficient, should I say no more.

To open which, consider these things;

1 The occasion of these words. Some Corinthian Believers scrupled, whether they might live with their unbelieving yoke-fellowes? vers. 1. compared with vers. 12. To this the Apostle saith, *Let not the Believer put away the unbeliever.*

2 Of what holiness doth the Apostle speak of?

Ans. I will show;

1 Negatively, of what holiness the Apostle did not speak of.

2 Positively, of what he doth speak of.

1 Negatively, he speaks not of any covenant holiness which we per- take from *Abram*.

1 Because it doth not agree with the context; for the question was not, after what way man woman or childe become holy? But whether a Believer or an unbeliever might live one with another in marriage? To which the Apostle answers affirmatively, they might live together; and gives a reason vers. 14. For the unbelieving husband is sanctified in the wife. This word *For*, tells us it is a reason.

2 If the childe be holy with a covenant holiness, then is the wife holy with a covenant sanctification; so the wife though a Heathen, be- longs to the Covenant of grace.

3 If there should be any covenant holiness conveyed to Gentiles, it must be by our being *Abrams* seed; but this is onely by faith, Gal 3.

29. *If ye be Christs, then are you Abrams seed.*

2 Positively: What holiness is here meant.

Ans. A civill holiness:

1 Of matrimoniall institution, wherein God appointed man and wife to live together, which is called, a Holy State; in opposition to fornicators, 1 Thes. 4. 4, 5. *Possesse his vessell in sanctification, not in the lust of concupiscence.*

And also, because of the holy person who instituted it, and the holy end whereto it was instituted.

Reasons why this holiness is here meant;

1 It agrees with the context, he bid them dwell together, vers. 12. Now what more favourable reason can there be to the binding of a Believers conscience, then Gods institution.

2 Because such an holiness must be meant, as could befall an unbeliever, for the unbelieving man or woman is sanctified with his holiness, and yet remains a privative unbeliever, that had not acknowledged the

faith in an historicall Covenant, now a covenant holiness could not befall such a person, being every way a stranger from the covenants of promise, but a holiness of matrimoniall institution, may well befall such.

3 Because this holiness hath a proper influence upon the children, to make them in some sense holy, Mal. 2. 15. The children of one man and one woman, are called a godly seed; So the Apostle here argues from contraries. If your marriage were not holy by Gods institution, then your children born in the blood of marriage were unholy; but you have no thought of putting them away or leaving them, therefore must you think your own marriage lawfull, which makes your children so to be. For the rise of this Corinthian scruple no man can tell the ground of it, therefore in vain do they carry it to the time of *Ezra*; The Text is silent of the rise of it.

4 Whereas some Corinthians scrupled living with an Heathen yoke-fellow, the Apostle shewes that they might live lawfully together now, which they could not do under the Law, Deut. 7. 4. If the Jews had taken wives among the Heathen, they were to put them away. *Ezra* 10. 3. But now under the Gospell it is otherwise, Acts 10. 15. A Heathen was now clean to a Christian.

2 Holiness that may be meant is a holiness of education; when the believer and unbeliever lives together, the children are in a way of being brought up godly, whereas if they part one from another, the unbeliever will be apt to get some of the children, and then they will not be brought up holily. And so *Estius* and *Gorranus* (otherwise) that is to say, if you depart one from another (your children) now born (should be unclean) that is remain in unbelief, following the greater part; which then were unbelievers: (but now) if you remain together (they are holy) that is, they are in a way to become Christians.

(Again we deny the consequence, for those 1 Cor 7. 14. were not holier than those infants brought to Christ, Mith. 19. 14. yet would not Christ baptise them, for Christ baptised not: Joh. 4. 2. and if those that had right to the Kingdome by Christs own confession were not baptised, much lesse others.)

Obj. 12. The holiness of *Abraham*, *Isaac*, and *Jacob*, redounded to their posterity, Rom. 11. 6. *If the first fruits be holy, the lump is also holy.* Therefore Christians being taken into the same body, the same holiness will befall all their posterity.

Ans. 1. If it were granted that there were such an holiness in Christianity, yet should not their infants be baptised, because the females of the Jews were partakers of the same holiness, yet were not circumcised; for want of a command.

2 It should thence follow, that there should be a Catholike visible Church, into which the Gentiles should be planted.

3 The Gentiles are not planted into the root but onely by faith; therefore not the unbelieving Gentiles, but believers among the Gentiles, are planted into *Abraham*.

4 The Apostle therefore speaks onely of the Jewish off-spring, and not of the Gentiles: And although the Jewes are brought into one body, and the middle wall of partition is broken down, Ephes. 2. 14. It is to be understood of believing Jewes and Gentiles, united in Christ by mysticall union, not by visible Ecclesiasticall dispensation.

5 The root there meant is Christ, and the lump are the multitude of Jewes to be called into the faith of Christ in the last times, which multitude shall be all holy, because Rom. 11. 26 27. *All israel shall be saved, and the deliverer shall turn away ungodlinesse from iacob*, Esa. 16. 17. *I will make thy Officers peace, and thine elects righteousness*, and verl. 21. *Thy people also shall be all righteous*.

Quest. Whether by first fruit and root, are meant *Abraham, Isaac, and iacob*, and by the lump and branches their posterity? Or whether by first fruit and root are meant Jesus Christ, and by the lump and branches the Jewes in elect to salvation to be called home.

Ans. By first fruits are meant Christ, &c.

1 Because *Abram, Isaac and iacob*, are never in Scrip are called by these names of first fruits and root, and their posterity by the name of lump, and seldome by the name of branches: But Christ and his body the Elect, are called by this name, 1 Cor. 13. 20. *He is become the first fruits of them that sleep*. So Christ is called a root, Esa. 53. 2. Apo. 5. 5. 22. 16. and the Elect are called branches, Ioh. 15. 5. who are said to be rooted in Christ, Colos. 2. 7.

2 The root and branches, the first fruit and lump, must be of the same kinde, but Abram and his posteritie are not of the same kinde; his posterity being many of them wicked: But Christ and his body mysticall are of the same kinde, having the graces of Christ communicated to them.

3 The lump and branches meant here, are such as are holy persons; but what holinesse can there be in the fleshly seed of Abram, being now in a state of rejection, that they can truly and properly be so called?

So ORIGEN; As well the first fruit as root is no other but CHRIST: Because every man that is saved, is planted into this root.

Object. 13. 1 Cor. 10. 1. *They were all baptised unto Moses in the cloud and in the Sea*. Now their baptisme was a Type of our baptisme.

1 The scope is, that the Corinthians should not rest in outward privileges, seeing diverse of the Jewes had outward privileges, and yet God was so well pleased with them.

2 To understand the place, looke Exod. 14 We shall see this baptisme was Metaphoricall because it was without water, vers. 21. *The Lord caused the sea to goe backe all that night, and made the sea dry land,* and vers. 22. *The children of Israel went into the midst of the sea upon dry ground:* so that the Israelites were Baptized spiritually in the cloud and sea, because for the miracles which they saw in the cloud and sea, they beleeved, we see there unbeliefe vers. 11. 12. *Because there were no graves in Egypt, hast thou taken us to die in the wilderness?* and vers. 19. We see the pillar of the cloud stand behinde them, and vers. 20. *It was a cloud and darknesse to them, but gave light to these,* and vers. 21. 22. *Moses stretched out his hand over the sea, and the Lord caused the sea to goe backe all that night and made the sea dry land, and the children of Israel went into the midst of the sea and the same sea swallowed up the Egyptians,* vers. 23. 24. 25. 27. 28. When they saw the cloud, thus over them, and the sea giving them passage, its said, vers. 31. *The people feared the Lord, and beleev'd the Lord and his servant Moses,* So that their being baptized is Metaphoricall, as Mat. 20. *Can ye be baptized with the baptisme I am baptized with.* They were baptized, that is seeing the cloud over them a signe of Gods presence, and the sea thus divided they were Baptized, that is clesed from their ignorance security impenitency and unbeliefe.

2 If baptizing unto Moses were a type of our Baptisme, and thar as all were baptized then, so all should be Baptized now, then Manna the spirituall food they eat, and water out of the rocke the spirituall drinke they dranke, should be types of the Lords Supper, and in the same latitude, and so all persons must be admitted to the Lords Supper, as all Israel were to the eating of Manna, and drinking water, but our godly brethren among the Pædobaptists doe generally explode this, therefore the other, the thing typified by the Manna and rocke, was not the Sacrament of the Lords Supper, but Christ, they dranke of that spirituall rocke (*Sacramento tenus* as *Austin* speakes) which followed them, and that rocke was Christ; it hath been an error as I suppose to make one type to typifie another.

3 Whereas some bring this place to prove thousands of infants were Baptized in the sea; I aske whether the Baptisme of Christ, and the Apostles were instituted under the old Testament? If not then in vaine is this alledge.

Objec. 14. Lydia, and all her family was Baptized, but it is not said her family beleeve, therefore its lawfull for persons to be baptized, although they doe not beleeve.

Ans.

Ans. 1. Lydia, and her family were baptized as Christ commanded, else Paul had condemned an ordinance of God.

2 Its absurd to Baptize any one in the faith of their master or mistress: I ask those that hold infants baptisme, whether they would baptize all the servants of a Turke if he should beleewe, though the servants did not beleewe.

3 Hard Scriptures are to be expounded by easie, *Neh. 8.8.* But in the same chapter, the Jailour and all his house beleewed, and then were baptized, *Acts 16 32. 34. 18. 8.*

Object. 15. There are but two kingdomes, families, cities, households, *Mr. M. vers 2.* Gods and the devils, if infants be not of Gods family, Kingdome household, then are they of the devils, which is uncharitable to thinke. *page 9 140*

Ans. 1. Its true in respect of election, and reprobation, there are but two Kingdomes families, and to one of these all infants doe belong, but election and reprobation being secret things there, no Church can tell who are elect or reprobate, that they may receive one infant and refuse another, and without grounds of receiving they are not to dispence this ordinance, *Acts 8. 37. 10. 47.*

2. The objection places all infants in one state, that they are all either of Gods kingdome or Satans kingdome, whereas the Scripture places them of two severall kingdomes, as we see in Jacob and Esau, *Rom, 9.* and the greater number grow up and go the broad way.

3 But if by kingdome, city, family, household, they meane the visible Church, and then if because infants are not of this, then are they of the devils kingdome, we deny the consequence, for first many are of this kingdome who are notwithstanding of the devils kingdome, as *Ismael, Magnus, 3.* Many are not of this kingdome, who yet notwithstanding are of Gods kingdome as *Job*, and *Jacob*, before he was borne, and had done either good or evil, before he was circumcised, nay borne, it was said *Jacob* have I loved, and so he belonged to Gods Kingdome of glory, yet was he not of any visible Church, as being uncircumcised.

Object. 16. As the childe is borne free by the fathers freedome, so if God take the father into Covenant, he takes the children in with him, and if he reject the parents the children are cast out with them. As the son of a Priest, or Levite, the son of a state officer, by birth hath right to his fathers office, so in this case God takes the father and children into the same Covenant. *Mr. M. page 15. and others.*

Ans. 1. There can no argument be drawn from symbollicall divinity.

2. No childe of a beleever is borne in the same priviledge of adoption wherein his father is invested as he is a childe to such a father, for then all

the

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the children, would be so borne, if by covenant, we meane the covenant of grace, no beleever is borne in this, being we all are by nature the children of wrath, much lesse can the children be borne in any such covenant.

But if the objector meane it of some outward covenant, that is inrightment to Church priviledge, that by the fathers inrightment hereto, the child should be inrighted, I answer first they must show some copie that by the fathers inrightment in Church priviledges, all his children are inrighted, for that Acts 2. 38. and Gen. 17. 7. we have answered before; beleivers under the gospel are *Abrahams* seed, Rom. 9. Gal. 3. 29. Not children of beleivers of whose being *Abrahams* seed, the scripture speakes not a word.

2. If by this outward Covenant, the children by Gods taking the the father into covenant, be inrighted into the church priviledge of baptisme, then are they inrighted into the Church priviledge of the Supper being there is one communion in both, and so by consequent are inrighted, to that which brings judgement to many of them which are wicked.

3. Baptisme is not a signe of any such inrightment but of our fellowship with Christ, in his death buriall resurrection.

4 For these three instances of a childe being free by his fathers freedom, and the son of a Levite, to be a Levite, and the son of a state officer to succeed in his fathers office; they had patents for these, either in divine writ or humane ordinances: now let these objectors produce if they can, that there is any patent in scripture, that the children of those beleivers, whose parents pertake in ordinances, shall also pertake therein, that the children of him that is baptized shall also be baptized.

Obiect. But the children of all them that were circumcised, were also circumcised.

Ans. 1. All the children were not, onely the males; see, Answer 1. and 2. objection.

2. That the children of circumcised Jewes, were circumcised; it was because it was commanded of God, Gen. 17. let us see the same command under the gospel, that the children of all them that are baptized shall be baptized, and we will obey it. We see contrary, Acts 2. 41. Acts 8. 12.

Obiect. But Baptisme succeeded circumcision, Col. 2. 12.

Ans. We have answered to this before, that it succeeds nor in respect either of subject, or signification: See the full answer to the fourth objection.

5. It infers an absurdity, vers 2. that a christian should beget a christian,

or

or else a person inrighted to the seale of christianity; which is in effect the same, whereas he begets him as a man, not as a christian; and the scripture speaks of all, that they are by nature the children of wrath: Eph. 2. 3. Many have defended the traduction of the soule, but no age before this, defended the traduction of christianity.

Ob. 17. Luk. 19. 9. As soon as *Zach.* profest the faith of Christ, the Covenant of salvation comes to his house, forasmuch as he is a son of *Abraham*.

Ans. All that can be gathered from that text is, that salvation, or Christ who is called salvation, Luke 2. 30. comes to *Zachens*, or any one that is a son of *Abraham*: but we Gentiles (Its probable *Zachens* was one as being a Publican) are *Abrahams* sonnes, not by descending from his loines, but by walking in the steps of his faith, Rom. 4. 13.

2 Christ speaks not of an outward covenant holiness, that comes to the house by *Zachens* his being a son of *Abraham*, but of salvation; which came not to every person in the house, but onely to the house; which it did as soone as *Zachens* entertained Christ joyfully, though never an one else in the family should receive him.

Object. 18. Rom. 11. 28. The Jewes are beloved for the fathers sake; therefore we may farre better in outward priviledges, for our godly forefathers sake.

Ans. The Apostle speaks onely of the Jewes to be called home into state of grace in the last time what is that to us Gentiles?

2 Suppose there were any such promise made to us Gentiles as may be alledged from Gods shewing mercy to thousands we may for our forefathers sake partake in other priviledges; as the fatnesse of the earth, and yet have nothing to do with ordinances: If spirituall mercies be meant to a 1000. generations, its onely on this condition; if we love him and keep his commandments, not because we are descended lineally of such as did love him and keep his commandments.

Object. 19. We read of whole households baptized, as *Lydia*, the jaylour *Stephanas*, its probable there were some infants.

Ans. 1. For *Lydia*, there is no mention made of her being married much lesse of her having children; but rather we may gather the contrary; first, because she was so importunate with the Apostles, persons so generally hated, to come into her house, Acts 16. 15. If ye have judged me to be faithfull to the Lord, come into my house; and she constrained us: had she had an husband she durst not have brought them in, the magistrates being so incensed at them, that they rent off their clothes, verse 22.

2 Those that were in *Lydias* house were capable of consolation, verse 40. and they went out of the prison and entred into the house of *Lydia*, and when they had seen the brethren they comforted them, and so departed.

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2 For the Iaylours family its said exprestly ; *That he and all his house believed in God*, Acts 16. 34. therefore there were no infants.

3 For *Stephanas* who was a Corinthian , he was baptised and all his household, 1. Cor. 1. 16. But it plainly appears there were no infants in his house. 1 Cor. 16. 15. *I beseech you brethren, you know the house of Stephanas that it is the first fruits of Achaia, and that they have added themselves to the ministry of the Saints.* The house did give themselves to serve the Saints, therefore there were no infants there.

2 It is not like they had two severall kinds of baptism in Corinth ; Now for the manner of baptizing the Corinthians, it is set down , Acts 13. 8. *Many Corinthians hearing, believed, and were baptised.* First heard, then believed, then were baptized.

3 The Scripture still speaks of children, when there is occasion ; As Exod. 12. 37. *The children of Israel journeyed about 600000. men, besides children.* Deut. 1. 39. *Your little ones which you said should be a prey, and your children that had not done good or evil.* So Ion. 4. 11. Mat. 14. 21. *They that had eaten were about 5000. besides women and children.* Strange then that the Holy Ghost should never once mention children, at the baptizing of men and women.

Mr. M.
ibid.

and in N.
apx. wov.

For other Baptised households there are none in Scripture ; *Cornelius* his house feared God , but he was not yet instructed in the Messias as already come, Acts 10. 4. much lesse was he baptised in the name of Christ. So whereas some alledge *Narcissus* household, 1 Cor. 16. 11. There is no mention of household in Greek, but it may be friends or kindred ; and so for *Aristobulus* household, 1 Cor. 16. 10. there is no mention of household in Greek, but the words are the same with that of *Narcissus* word for word.

Object. 20. Baptisme of infants is not forbid in Scripture, therefore its lawfull.

Ans. 1. That worship is forbid , which is not commanded : And condemned Col. 2. 23. Mat. 15. 9. *In vain do they worship me, teaching for doctrines the commandments of men.* Deut. 12. 32. *Thou shalt not add thereto, nor take therefrom.* 1 Reg. 12. 23. *Ieroboams* is condemned for devising the time and place of worship other then God required. So Esa. 19. 13. Ier. 7. 31. Hof. 13. 2.

2 As in the time of circumcision , they that were not exprest in the command or circumcision were excluded, because they were not exprest ; as the children of the Heathen , and the females of the Jewes : Though it were no where said thou shalt not circumcise a Heathen, or one of thy own females. So infants are excluded , because they are not in Christs commission Mat. 28. 19. Mar. 16. 16. Though it be no where said , thou shalt not baptise infants.

3 The

3 The Scripture in so many words doth not condemn prayers for the dead, the baptismes of Bels and Ships, the ceremonies of the Church of England, but where it condemnes Will-worship, it condemnes these.

4 They cannot have faith in the death, buriall, and resurrection of Christ, therefore they are excluded, Rom. 6. 3.

Obj. 21. But here is no alteration of the worship, but onely of the subject; for the manner of baptising is the same.

Ans. The change of the subject makes it Will-worship; because herein we go from the will of that one Law-giver, who wils that onely believers (whose sins in the judgement of charitie are forgiven) should be baptised. Acts 22. 16. *And now why tarriest thou? arise and be baptised, and wash away thy sins, calling on the name of the Lord.*

Virtus
integra
causa, vi
tium ex
quolibet
defectu.

2 Those that defend infants baptisme, would think it Will-worship if any Minister should go and baptise the children of Turks or Indians when their parents were not Christians, and that upon this ground, because they are not fit subjects? The like conclude we from the baptising of infants, as being not fit subjects, as not having faith, not so much as in profession.

3 Its an essentiall point in worship, that the subject be right. Pro. 15. 8. The prayers of a wicked man for the matter, may be better then the prayers of a childe of God. But for want of a right subject, they are abomination.

Object. 22. To whom the inward grace of Baptisme doth belong, to them belongs the outward signe. But infants of believers are made partakers of the inward grace of baptisme, of the heavenly and spirituall part, as well as grown men; *Ergo*, they may and ought to receive the outward signe of baptisme.

Mr. M.
Pag. 41.

Sol. 1. We deny the proposition, for inward grace belonged to the godly Iewish women, yet were they not sealed for want of a command.

2 The inward grace of baptisme is remission of sins; which all the Elect onely partake of. But no church can tell who are elect, therefore the outward signe doth not belong to them, because many of the Elect cannot make it appear in a visible way, that they have right.

3 Persons may have an invisible right to ordinances, that have not a visible right; as an Elect person (as the incestuous man was) may be justly excommunicate. The Proposition may be granted to be true *in foro cali*, but not *in foro Ecclesie*; in the court of heaven, not in the court of Churches; in respect of invisible right, yet not in respect of visible; and yet it will not be true so: For Churches are to dispense Ordinances according to visible right onely; and this is but as in courts of men, if any one lay claime to estates or lands, they must first show their right to them by their

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their evidence, before they can have any seale in that Court to authorize them thereto. So is it in this case, Act. 10. 47. *Can any man forbid water that these should not be baptized which have received the holy Ghost,* g. d. Baptisme must be administred upon some visible right.

2 To the Assumption, viz. That infants are partakers of the inward grace of Baptisme, of the heavenly and spirituall part, as well as growne men: I Answer,

1 If we understand it of all infants that live in Protestant Churches; its manifestly false, for abundance of them prove wicked.

2 If we limit it to all infants of believers, it is as false; for if all such be partakers of the inward grace of Baptisme, and of the heavenly and spirituall part, then many of them after proving wicked, must needs fall from the inward grace of Baptisme, which is putting on of Christ; Gal.

3. 27. And the fellowship with Christ in his death and buriall, Rom. 6. 3. 4. or else, God must fall from his promise, in making them our partakers of the heavenly and spirituall part, and now taking it from them.

3 If we limit it to some infants of believers, that they are partakers of the inward grace of Baptisme, of the heavenly and spirituall part, and therefore may and ought to receive the outward signe of Baptisme; I answer, no Church is able to put a difference betwixt those some that are partakers of the inward grace, and those that are not; if any man could tell us who they were it were something, but this is impossible: the right of these persons being invisible, it is absurd to put a visible sign thereto.

4 These some that are partakers of the inward grace of Baptisme, they are only partakers of it in respect of election, but not in respect of actual conversion; according to which, or the profession thereof, the Churches are to dispence Ordinances.

Mr. M. p. 6. *Obj. 23.* There are three great mischiefs goe along with denying infants Baptisme; as First, they reject the observation of the Lords day.

Ans. We deny it, and the generality of those that are against infants Baptisme, receive it, observe it with as due observation, as those that accuse them indeed; for the Jewish Sabbath over-commanded by God, it is put to an end, Colos. 2. 16. else it stands in force yet; and that being put to an end, we observe the Lords day from the Apostles example, and the morality of the fourth Commandement, which requires one day in seven.

2 It is objected, the teachers of this opinion, whereever they prevail, take their Profelytes wholly off from the Ministry of the word.

Ans. I know the contrary, among many persons that are in Church-way.

2 It is not these teachers that take off others, so much as the Preachers of infants Baptisme; for these by praying and preaching against things which

which these you call Anabaptists practise, they cause them to withdraw themselves, unless you would have them to be present at such worship, as they neither love nor can say Amen unto.

3 If you would in your severall Presbyteries, consent to forbear these doubtfull disputations, both in your Sermons and prayers, the persons you so accuse would not onely be willing to heare you, but account it a mercy to partake of your gifts; which wee desire to acknowledge and reverence.

3 *Obje^t*. This opinion puts all infants of believers into the same condition with Turks and Indians. *Ans^r*. As the infants of Turks and Christians, dying infants are all alike, free from actuall sin, being onely guilty of originall, why may they not partake of the same benefit of free grace? why may we not have charitable thoughts concerning the salvation of Turkish infants? seeing we know nothing of their damnation: and we read not of any one in Scripture damned meerly for originall sin, the innocency of all infants so dying, is the same in respect of actuall sin.

But for the consequences drawne upon us from hence, wee deny: As First, all of them are damned who dye in their infancie, being without the Covenant of grace, having no part in Christ; or all of them are saved having no originall sin: For their damnation wee know nothing of Mr M. It it, for their salvation wee charitably hope it, though they come into the world guilty of originall sin: for what hinders, but they may bee saved through the presentment of the satisfaction of Christ to the justice of God for originall guilt, or some other way unknown to us; and whereas for alleadge against this, that hereby we carry salvation by Christ out of the Church. *Ans^r*. Where is there any limitation, that the free grace of God shall goe no further then visible Churches?

Obj. 24. There is no expresse command, no example in the New Testament of womens receiving the Lords Supper, no expresse command for the celebration of a weekly Sabbath. Mr M. p. 34. 35.

Ans^r. First, that woemen received the Lords Supper appeares,

1. From example, Act. 1.14. where the Virgin Mary and other women were gathered together, and these women, together with the rest of the disciples, were altogether in one place, and so Peter preacheth, cap. 2. 1. & v. 43. they continued stedfastly in the Apostles doctrine and fellowship, and breaking of bread, and in prayers, & v. 44 Its expressly said, that all that believed were together. 2. It appears from command, 1 Cor. 11. 28. Let a man examine himselfe, and so let him eat; the Greek word signifies a man and a woman, the word is *αὐτοῦ*, a word of the commune ender; as appeares, 1 Tim. 2.4.5. there is one Mediatour betwixt God and man, and woman; there is the same word used, Gal. 4. 28. there is neither male nor female, but ye are all one in Christ.

3 It appeares from reason, there is one and the same communion in baptisme and in the Supper, now women were baptized, Acts 8 12. They were baptized both men and women, therefore they also recived the Lords Supper.

Mr. M.
Ib. d.

2. There is no expresse command, for the celebration of a weekly Sabbath.

Ans. 1. If their be no command, there is no observation due, Mat. 28. 20. Teaching them to observe all things that I have commanded you, if there be no command, there is no observation due.

2. But the Sabbath is commanded indeterminately in the fourth commandment, which commands us to observe the day of Gods rest. Now, being the first day of the weeke, is the day of Gods rest, we observe it, though not in such a way as the Jewes were wont to observe their sabbath, because no command can be brought to affix the rest of the Jewish sabbath on the Christian Lords day, yet in such a way we from the command observe it, that in it we may have communion with God in prayer, and hearing and receiving the Supper, meditation, workes of charity, &c.

We should desire in the bowels of Christ and bond of love, passing by what hard speeches we finde in your writings, not to render us odious to our godly and wise Senators, and other friends, by calumneyes and false reports; which we hope are no wayes of your inventing, but yet through too much credulity of your receiving, in as much as we finde the same in sundry of your printed bookes.

Mr. M.
Ib. d.

For those other exceptions; as first, that there is no expresse receiving of the Lawes concerning the forbidding degrees of marriage.

Ans. Yes, there is not onely a prohibition of having ones fathers wife, 1 Cor. 5. 1. But also of having one brothers wife, Mark 6. 18. John told Herod, it was not lawfull to have his brother Philips wife, Mat. 14. 3. Now these incestuous relations, having no other prohibition then those other mentioned, Levit. 18. The same commandment that forbids the one, doth also forbid the other.

Mr. M.
Ib. d.

So when its alledged, there is no expresse command against Poligamy, in the new Testament the contrary appeares, Mat. 29. 5. *They which shall be one flesh*, 1 Cor. 7. 39. *If her husband be dead, she is at liberty to marry to whom she will*, onely in the Lord she is free to marry to another, but not till her husband be dead, Rom. 7. 3. 4. *If while her husband liveth, she be married to another man, she shall be called an adulteresse*, 1 Tim. 3. 12. *The deacon must be the husband of one wife*, by which is condemned the taking of more wives at once, nor second marriages.

Mr. M. Ib.

So its alledged, that there is no command, nor example, that the chil-

dren of those that are beleevers should be baptized when they are growne men.

Ans. Its true, if they be onely growne men there is no command nor nor example to baptize them, but if they beleeve, there is; Mark 16. 15. *Whosoever beleeveeth and is baptized, &c.* also Mar. 28. 19. all are to be baptized that are made disciples, if the children of unbeleevers are to be baptized when they are growne up, and are beleevers, then surely the beleeving children of beleevers cannot be excluded.

Object. 23. The denying infants baptisme, is contrary to the practise of all the Churches, and casts an aspersion upon them.

Ans. 1 I have heard otherwise, that there are Churches in *Transylvania*, and *Holland*, that so practise.

2 We finde the History of the Acts of the Apostles, and the first 300. yeers, well nigh if not altogether cleere for us; as hath been shewed before.

3 All the Churches erred for many 100. yeers, since the times of the Antichristian apostacie, not onely in smaller matters, as about Church order, but in point of the masse, justification by works, transubstantiation, judge of the faith, &c. In receiving infants to the Lords Supper, for 600. yeers together, as was shewen before, Apoc. 13. 3. and all the world wondred after the beast.

4 They have I supposed erred (I meane the Protestant, consisting of Lutheran and Calvinian Churches) in the particulars since the reformation, which I should be loth to risle but that onely the matter comes in competition with Gods glory.

1 In retaining the baptisme which they had from the hands of Popish priests, in the time of the deep abomination, which they could never retain without acknowledging the Romish Church, to be a true Church, and their priesthood to be true, and their ministers to be the ministers of Jesus Christ.

2 They erred, in that the elders of the Churches received all sorts of persons to baptisme, upon a supposed covenant holinesse, derived from the parents, which were Idolaters in the grossest Idolatry, for many a hundred yeers.

3 In that elders, members, and the whole Church (as they are called) did agree that the Church should be divided by parishes, making cohabitation or dwelling together in such a parish, a sufficient inrightment to Church priviledges; till the other day almost the independent Churches (though) improperly so called began to espie out this abomination.

4 They have all erred in a wrong matter, in that they have taken the whole profane world, that lyes in wickednesse into them, and made
wicked

wicked men that are strangers from God; hereby to dreame of a communion with him and them; till the other day this abomination began to be discovered.

5 They have erred in the continuance of Episcopacy, for so many 100 years, though in some places, the name is now changed into Superintendency.

6 I will speake little of the mutuall invectives of the Lutherans against the Calvinists, and of these against the Lutherans, even in the publike assemblies; yet could I never read of any of the ministers censured for this great violation of charity, nor of the power of compulsion, which hath been given to the civill magistrate over consciences, whereby the weaker party have been compelled to see, with the stronger parties eyes, and to subscribe to their conclusions, the promises whereof they never heard; or else if they refused, then banishment and imprisonment followed, or some such punishment; witnesse the banishment of *Molerus*, from *Wittemburge*, and *Zauchy*, from *Strasburge*, and many others.

5 There is no promise that all the Protestant churches, shall be kept from errour, from the time of Luther or Calvin, or that they shall come into a state of perfection all at once, either in point of doctrine or discipline: we tax it as a brand of Roome to hold the church cannot erre, and we by the same position shall cast our selves upon a desperate rock, of never amending what is amisse.

Obj. 26. There are many mischiefs goe along with it, and therefore we ought to abandon this Doctrine of not baptizing infants.

1 There will be a wide doore set open to heathenisme, for a great part of the world, will in time become heathens, seeing many that goe for Christians pertake of nothing in christianitie, but their baptism.

Ans. 1. This will be no damage, but benefit to christianity, in that many that live the lives of heathens under the name of Christians, will be discovered and seeme as they are; so the name of God will be kept from blaspheming by these, whose infant baptism saith they are Christians, when they are only artificiall christians.

2 This will overthrow parishes, or Parochiall churches.

Ans. 1. True, and I thinke it comes neerer the Apostolicall institutons, wherein calling out of the world by beleiving and repenting, did make a person capable of baptism, and so to become a member of a church; not onely the Apostles, but after them Apostolicall men went to chiefe cities and preacht there, and those in the city, and in the adjoyning parts that came to heare, having their hearts opened became a church; Its plaine (saith one) the Apostles, could not bestow their paines on all places: hence, reason required they should labour most to plant the faith in the

most

most populous places, and common sense and the least knowledge of times, will serve to show that from thence it was propagated through the countries that lay to those cities; halfe the citie of Rome were not christians in *Cyprians* time, which was long after the Apostles.

For the division of parishes, it is but of late standing, in the depth of Antichrists milts, in which blinde times its very improbable that the multitude of men, and women, were fit matter for a Church; I fear me this parochiall constitution, and the large tithes that doe accompany it, are one of the greatest objections, that hinder the passage of this truth.

3 Though this were truth, yet its now unseasonable, when there are so many divisions.

Ans. It is most seasonable now, had it come at any other time, an Episcopall or presbiteriall power might have crushed it, there were never more times of likelihood, then when men are upon such a generall enquiry for truth, and each man gives his reasons for his dissent from others practise; truth is never unseasonable: I will conclude this with a saying of *Ambrose* & *Theodosium Augustum*, lib. 5. epist. 29. tom 3. pag. 109 *nihil in sacerdote, &c.* There is nothing in a priest or presbiter so dangerous with God, so filthy with men, then not freely to speake what he thinks, seeing that it is written, I spake of thy testimonies before Kings, and was not confounded,

4 That such persons as hold this, are going into deeper errors, and that this is but the entrance, and that God gives up such persons, every where to dangerous opinions.

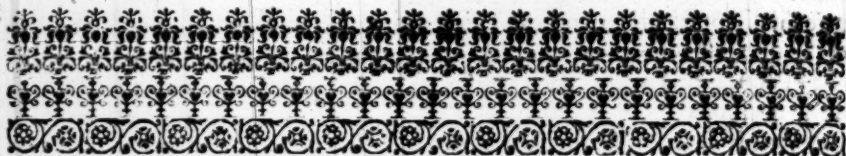
Ans. This is but one of Satans old juglings; no disparagement to our accusers, I know most that I have been acquainted with, are as sound in the faith as our accusers; free from Socinianisme, familisme, Popery, Arminianisme, or any other doctrine, which is unsound, as our accusers that do accuse us; and shall be ready to give a confession of our faith, if we shall be duely called thereunto, wherein we shall confesse what we hold in opposition to the fore named errors.

5 It is against charity, in making schisme in the Church.

Ans. How is it possible ever to recover the soules of men out of this will worship, but by dividing from the common practise. 2. Christ and his disciples were not schismaticks in keeping his paschever two daies different from the received practise of the Jewish Church. God commanded, Num. 9. 3. That it should be kept in the 14. day of the first moneth, in the appointed season, and the Jewish teachers and people, put it off to the 16. day, as appears, because the day Christ was crucified on, was the day after his paschever, Mat. 26. 19. 20 compared with John 18. 28. But the day he was crucified on, was the day before the paschever, as appears,

Iohn 18. 28. 19, 14. No more are we Schismatikes keeping to the rule though the generality of men practise otherwise.

3. With Luther I say, *potius quam aliquid discedat glorie dei, occidat non solum pacem, sed etiam Cœlum & terra*, rather then any thing depart from the glory of God, let not onely peace, but heaven and earth fall.



A brieve
C A T E C H I S M E
Concerning
B A P T I S M E:

Drawne from the preceding Disputation.



Question.

What is the English word of Baptisme?

Answer. Dipping or Washing; by dipping never doth it signifie Sprinkling.

Quest. What is this Sacrament of Baptisme or dipping, a signe or seal of?

Answer. It is a signe of my death and burying, and resurrection with Christ, Rom. 6. 3, 4. of my putting on of Christ, Gal. 3. 27. and that as by water, I put away the filth of my flesh, So have I the answer of a good conscience, by the death and resurrection of Christ, 1 Pet. 3. 21.

Quest. Whether is Baptisme a signe of grace to be wrought in future, or of grace already wrought?

Answer. Of both.

1. Of grace already wrought, Heb. 10. 22. *Let us draw neer in full assurance*

surance, having our heart sprinkled from an evill conscience, and our bodies washed with pure water, Col. 2. 12. Buried with him in baptisme, wherein you have risen again.

2. Of grace to be further wrought, Rom. 6. 4. That Christ will give us strength to walke in newnesse of life.

Quest. Who are fit subjects for Baptisme?

Ans. Onely such as beleeve, Acts 8. 12, 37, 16, 34, 18, 8. Mat. 28. 19. and such as repent, Acts 2. 38. Mat. 3. 6.

Quest. Why are not infants fit subjects of Baptisme?

Ans. Because they do not. beleeve; nor can give any church any true grounds upon which the Minister can administer the Ordinance, neither are they in Christs Commission and therefore are excluded.

Quest. Whether do you thinke it would be better for persons to have Baptisme deferred till they be able to make profession of their faith?

Ans. Yes, it would be far better, for hereby the churches would have a right matter, that is, Saints in profession; and persons would be careful to get knowledge and holinesse, whereas now they are careless of both.

Quest. What mischief and hurt comes by infants Baptisme?

Ans. It brings many mischiefs, besides that it fills the Churches with rotten Members, and confounds the world, and the Church together, it is a groundworke for more traditions, and doth so darken the doctrine of Baptisme, that we cannot know the true meaning of it, when we read of Baptisme in the Scriptures; yea hereby many are taken into communion in baptisme, who are excluded from communion in the supper, whereas the communion in both is one and the same.

Quest. How do you prove that there is but one Communion in baptisme, and in the Supper?

Ans. Because there is the same thing signified in baptisme that there is in the supper, that is to say, our fellowship with Christ in his death and resurrection. So that *all that are baptized into one body are all made to drinke into one spirit*, 1 Cor. 12. 13. and the same preparations of faith and repentance that are required for the one, are also required for the other, and he that is cast out of the one is cast out of the other, seeing that by excommunication hee becomes like an Heathen or a Publicane.

Quest. But what if an infant or any other in their childehood should die unbaptized, are they not damned?

Ans. We know nothing out of the Scriptures of their salvation

Rom. 5. 18

or damnation, and therefore we must not be too inquisitive, yet may such infants so dying be saved, through the presentment of the satisfaction of Christ, to the justice of God for originall sin, which satisfaction, though it be applied through beleeving, in those that can beleeve, yet may it be applied without in those that cannot beleeve; for else how could any infants be saved?

Quest. Do you thinke infants have no faith?

Ans. Yes, they have not faith, for they have not reason to *discerne betwixt good and evill*, Deut. 1. 39. If they had faith, they were presently to be admitted to the supper; Faith is an act of understanding, which cometh by hearing, as well as an act of the will.

Quest. What grounds have you against infants baptisme?

Ans. Many, but chiefly Christs commission, Mat. 28. 19. Where the subjects of baptisme, are those that are made Disciples, and this commission is to last to the worlds end, vers. 20. and reaches to every creature that is to partake of baptisme, Mark 16. 15, 16.

Quest. Is it not lawfull to baptize persons without they beleeve?

Ans. No, Acts 8. 37. *If thou beleevest it is lawfull*, Acts 10. 47. and 16. 34. and 8. 12. and 18. 8.

Quest. But may we not be baptized if we be ABRAMS seed?

Ans. Yes, but we gentiles are onely *Abrams* seed by beleeving, Gal. 3. 7. Know ye therefore that they which are of the faith, are the children of *Abraham*, so Rom. 4. 16. Gal. 3. 29.

Quest. But what think you of them that would make the children of beleevers to be the seed of *Abraham*?

Ans. They are mistaken, for the scripture speakes onely of three seedes of *Abraham*; that is Christ, Gal. 3. 16. *He saith not to seedes as of many, but as of one, and to thy seed, which is Christ.* &c. 2. the carnall Jew. 3. the beleever of Jew and Gentile, Gal. 3. 28. and they adde a fourth seed of *Abraham*, viz. The seed or children of beleevers among the Gentiles, about which the scripture is silent.

Quest. But are not the children of Godly persons visibly in the covenant of grace?

Ans. No, the covenant of grace is an invisible thing, and we cannot know who are in it, nor have we grounds to judge persons are in it, till we see some profession of holy life, and profession of faith and repentance, which infants cannot make.

Quest. What is circumcision?

Ans. It was an obligation to keep the whole Law, Gal. 5. 3. Rom. 2. 24. and shewed unto them that it was their duties to circumcise their hearts, Ier. 4. 4.

Quest.

Quest. Whether was it not also a seale of the righteousness of faith, Rom. 4. 11?

Ans. Yes, to *Abraham* onely, and if *Abrahams* beleeving children among the Gentiles should be baptized as he was circumcised, then must it not be till they have the righteousness of faith as *Abraham* here had, at least they must have it in profession.

Quest. Whether doth Baptisme succeed Circumcision in the same Office?

Ans. No, Circumcision was to every Male though reprobate; but baptism onely to the beleever, Mat. 28. 19. There being a change of the visible Church and of the Ordinances, this cannot succeed in room thereof, nor hath any dependance thereon.

Quest. Whether may not infants of beleevers be baptized by vertue of a covenant holinesse?

Ans. No, for baptism is not a signe or seal of any such outward holynes which may befall reprobates as well as Elect, but it is a signe of death, Buriall, and Resurrection, which the beleever hath with Christ. 2. There is no command for baptizing such, if the Gentiles were so holy, which yet is not proved.

Quest. Whether is infants baptism forbid in Scripture?

Ans. Yes, where will-worship is forbid, Levit. 10. 1. As they that were not in the Circumcision of Circumcision were excluded; because they were not exprest as the males, and females of Heathen; So is it in Christs Commission about Baptisme, they that are not exprest in it, are excluded from it.

But now to answer to questions or cases of conscience about this point.

Quest. **W**Hether is it lawfull for a person that is convicted of the unlawfulness of Infants Baptisme, or doubteth thereof, to be present at it?

Ans. No, in no wise, for these reasons.

1 Because the inward man and outward man must not be divided in worship. 1 Cor. 6. 20. *Glorifie God both with body and spirit, which are his.* Its grosse hypocrisie, when the outward man is at a worship which the heart doth not love.

2 Because by our presence at such a worship, we strengthen and embolden others at a false worship, wiles they look on us, as those that worship the same kinde of worship, 1 Cor. 8. 10. *If any man see thee which hath knowledge, sit at meat in the Idols temple, shall not the conscience of him which is weak be imboldened to eat those things which are offered to Idols?*

3 Because the person that is present at such a worship, is not able to make any apologic to God, why hee or she is present at such a

The Storming of Antichrist in his strongest Garrisons,

worship in bodily presence, though he or she reserve their hearts to God: As a mans wife that is taken in an adulterous bed with another man, can give no excuse for her presenting her body there, though she say she keep her heart and affection to her husband.

4 Because in false worship we are not so much as to touch the unclean thing: 2 Cor. 6. 17. *Come out from among them, and touch not the unclean thing.* Now this being an unclean thing in my conscience, I cannot nor must not touch it any way, neither with my affection nor with my bodily presence; but that as soon as any preacher begins to pray for any such thing, I must instantly depart, though it be in his prayer after his Sermon.

5 Because the Martyrs would not give their bodily presence at any such worship as they disallowed; they might have put an end to their sufferings would they have done so, but they durst not: But one of them being at such a worship, cried out; If there be any of the servants of God here, bear me witness at the day of judgement, that I do not worship at this idolatrous service. Or words to this effect.

6 Its unlawfull for any Christian, either to allow himself in that which he condemnes, or to condemne himself in that which he allowes: Rom. 14. 2. *Happy is he that condemneth not himself in that things which he alloweth.* But by my presence at such a worship, I condemn my self in that which I allow; my bodily presence allowes that which my conscience condemnes, and my conscience condemnes that which my bodily presence allowes.

7 The end and scope of Christian actions, should be spirituall edification, and not the destruction of any; but herein I do not edifie, but cast a stumbling block and an occasion of falling, in my brothers way; condemned Rom. 14. 13.

8 The actions of Christians ought to be done in faith, that what they do, they may have good grounds that it is pleasing unto God; but to be present at such worship, cannot be done in faith, but with a doubting conscience; contrary to Rom. 14. 23. *Nay which is worse, with a condemning conscience, therefore its unlawfull.*

9 In all worship, we must be able to answer that question, Esa. 1. *Who hath required these things at your hands?* But in this worship we must acknowledge that Antichrist or humane traditions, not any precept nor example of Gods word, hath required this: Therefore its unlawfull for us to be present at it.

Quest. Who hath the power of baptising?

Anw. I will not determine this question now, as requiring a tractate by it self; which I purpose to handle at large in time to come; If God permit.

Only

Onely for present, the persons that lay claime to baptise, they are either ordinary Believers, or Ministers of the Churches.

For Believers, I will not speak any thing now, onely I will cite a saying of Ter. ill. cap. 17. de Baptismo, ad Quintil. edit. la Cerda.

It remains to conclude the matter, also to warn concerning the giving and receiving baptisme; the Bishop hath power of giving it, then again the Presbyters and Deacons, but not without the authority of the Bishop, for the honour of the Church; which being safe, the peace is safe, otherwise the right were in the people. For that which is equally received, may be equally given --- Therefore also baptisme being equally Gods tribute, may be exercised of all; But how much more doth the discipline of shamefastnesse and modesty lye on the people, that they do not take the Bishops Office. --- All things are lawfull, but all things are not expedient. Its sufficient that thou use it in nec. offices of time, place, person, because he shall be guilty of the man that is lost, if he shall forbear to perform what freely he might. This was delivered by him above 1300. yeares ago.

Or else the persons that baptise are Ministers; and these are of two sorts.

First, those that were chosen by the Churches, and were never Ministers before; Of these I will not say any thing.

Secondly, they are such as are Ministers now, and were so before; Of these mens power I thus reason; Either the power Ministeriall that was in the former Church state, is true or false; If true then are we Ministers, and have the same power to administer all Ordinances, as being ordained by a Bishop as well as others; if that power were false, then the subject that must receive this power, must be either wicked men or believers, or else Christ hath no subject on earth to receive it; but Christ hath a subject, and these are not wicked men but believers; and these joyning together, have power to chuse a Pastor to administer ordinances; if a new ordination for such can be had, it is expedient; but if it cannot be had, then election in the beginning of the recovery out of the Apostacy is sufficient, provided that the person chosen be guiltless, and blamelesse: My reason is, because all Ordinances and Offices, do resolve themselves radically into Believers, in time of a generall Apostacie.

Quest. Whether do you think Baptisme administred in infancy, to be a lawfull Baptisme and sufficient?

Ans. To me it is not; For I think it to be a profanation of an Ordinance, for these reasons:

1 Because it is taught by the precepts of men, Esa. 29. 13. not by God, Jer. 7. 39.

2 Be-

The Storming of Antichrist in his strongest Garrisons,

2 Because it was done in a wrong manner, by sprinkling instead of dipping.

3 Because it is done by an Officer, where there was;

1 A questionable power; the ministers being ordained by Bishops, deemed Antichristian.

2 A wrong matter, to which it is a question whether Christ have committed any Ordinances, Mat. 18. and therefore cannot be an infallible power in the dispenser.

4 Because it is done upon a wrong subject, who is not in Christs Commission, Mat. 28. 19. Nor Mar. 16. 16. Beleevers and repentants being the subjects therein.

5 Because all the certainty I can have of such a baptisme, is onely conjectural, not infallible; whereas the outward signe of Sacrament must be visible and infallible, as the thing signified is; this infant baptisme, I take onely in trust from others.

Quest. Whether is it not lawfull to baptize in one water as well as another?

Ans. It appeares by the Eunuchs speech, that its alike lawfull to baptize in one water as well as another. See, here is water, what doth hinder me? howbeit we finde it in Scripture, administred commonly in rivers, or where there were many waters. *Tertul, cap. 4. de Bap.* Saith, *It is all one whether one be washed in a Pond or in the Sea, in a River or in a Fontaine, in a Lake, or in a Channell; Neither is there any difference betwixt those whom John Dipt in Jordan, and those whom Peter Dipt in Tyber; which shewes the Ancients accounted all waters alike fit for Baptisme.*

F F N F S.

An answer to Mr. BLAKE his Arguments.

Objection.

Beleaving Gentiles succeed the Jewes in the Covenant, the Jewes being broken off, the Gentiles are grafted in; by vertue of this insition we are branches of the roote Abraham.

Sol. The objector is overtaken in a grosse absurditie, to thinke there is some universall visible Church begun in Abraham, into which upon the rejection of the Jewes, the beleivers among the Gentiles and their seed are to be received, for besides the invisible Church the body of Christs mysticall, there are only particular Churches under the Gospel, and much more doth he erre to thinke all the members of the Gentile Churches to be taken into the Jewish, and Jewes cast out.

2. He erreth in thinking there is some Covenant, into which the Gentiles are grafted in upon the Jewes rejection of it, which should belong to the Gentiles and their seed, for there is no other Covenant, with the Gentiles now, but that which was Covenanted before the world was, and agreed betwixt the trinity, Titus 1. 2. that eternall life should be by beleiving in Christ, and this Covenant never belonged to the body of the Jewish nation, but to a remnant therein, see, Rom. 9. 6. 7. 8. so vers. 27.

3. This insition in the roote Abraham in the Jewes stead, by a visible constitution is merely imaginary, for Abraham stands as a roote two wayes, first visibly to the Jewes that descended of him, secondly invisibly to the beleivers among Jewes, and Gentiles, see, Rom. 4. 11. 17. Its by vertue of this latter insition, that not the Gentiles, but the beleivers among the Gentiles are grafted in.

4. *Object.* The grand birth priviledge of the Jewes, was to be an holy nation, but this honour to be an holy nation is given to beleiving Christians, 1. Pet 2. 9. therefore Christians in this birth priviledge are equal to the nation of the Jewes.

Ans. The very answer, Mr. Blake goes about to refute, but cannot is enough, vers. 2. Peter means it of the invisible Church the body of Christ, who are all holy by an imputative holiness of justification and an inherent holiness of sanctification, so that there is not any equalizing of justified persons with the body of the nation of the Jewes.

12. This priviledge (vers. 2. to be an holy nation) which belongs to

the myſticall body of Chriſt, he would draw it, to all Gentile nations, which profeſſe Chriſt, among which there are thouſands are viſible believers, becauſe it was a birth privilege of the Jewes to be an holy nation, which is a meer Paralogiſme, indeed believers, or juſtified perſons, whether Jewes, or Gentiles, are all one in Chriſt, Eph. 2. 14. but it followes not, they are all one in any viſible conſtitution, unleſſe we hold ſome univerſall viſible Church on earth, of which the Scripture is ſilent.

Object. 3. The ſeed of believers muſt either be lookt upon as federally holy Jewes by nature were, or elſe as ſinners of the Gentiles: A third ſort cannot be aſſigned. If under the firſt, we have that we contend for. If under the ſecond, then the heavie doom of ſinners, Gentiles, aliens, is their condition, they are then without Chriſt, without hope, &c.

Sol. We look upon them as ſinners of the Gentiles, tainted with originall ſin; and either theſe perſons live and grow up to yeares, and are capable of believing and ſo ſalvable; or elſe they dye in infancy, and are ſalvable through the preſumed of the ſatisfaction of Chriſt, to Gods juſtice for originall ſin; and therefore not without hope, nor without Chriſt. And I would fain know what way infants dying after baptiſme, are more ſalvable then theſe dying before? Or whether in any other way they are ſalvable, but by Gods free Election, and Chriſts ſatisfaction to Gods juſtice, unleſſe we held (which no Proteſtants that I know of do) that baptiſme takes away originall ſin. Therefore the hope about infants dying unbaptiſed, is full as much as the hope about infants dying baptiſed.

Object. 4. Thoſe that have the ſubſtance and thing ſignified, they muſt not be denied the ſigne: But infants have the thing ſignified, viz. Chriſt, Ergo, they muſt not be denied the ſigne.

Reſp. We deny the minor, that all infants (nay the greater part) have not the thing ſignified, but grow up and prove wicked; and for thoſe that have the thing ſignified, let them make it appear to any Church of Chriſt, and they cannot deny them baptiſme. Mean time, becauſe the greater part go the broad way, and the Church is to judge onely of viſible things, give us leave to forbear till we ſee how thoſe that have right can make it appear.

This is the ſumme of Mr. Blake his Arguments; onely he breakes out with many aſperſions to render us odious, p. 17: as that the Anti-baptiſts of this preſent age (for ſo he is pleaſed to call us that do deſire to offer up to God pure worſhip, and do abominate all ſuch points) ſail between two rocks, either to affirm that infants dye in their pollution, and periſh in their birth ſin, or elſe to deny this originall pollution, or any birth ſin.

at all: The latter of the two they therefore generally chuse, judging it more fair to deny infants sin, then to affirm their condemnation. So choosing to joyn hands with *Pelagians* to deny originall sin, they strait fall upon universall grace, freedome of will in things spirituall, the free Election of God they overthrow, leaving it in our power to make choise of Christ, and not Christ to make choise of us.

These things its like were written to render us odious, though not without some evasion. p. 18. But to forbid rendring evill for evill, but after the example of our Lord, who when he was reviled, reviled not again, when he was persecuted, he threatned not, but committed his cause to him that judgeth righteously. 1 Pet. 2. 23. We answer to these aspersions, that we fail not betwixt two rocks, either to deny originall sin, or to affirm that infants dying therein perish. For we confesse every man by nature to be defiled by originall sin, yet do they not die or perish in it, because from the grace of Gods Election, and the presentment of the satisfaction of Christ to the justice of God, they are saved from it, which though it be apprehended by faith in those that are capable of believing, yet in those that are not capable of believing as infants are not, it may through Gods free grace be presented to Gods justice. If we enquire how your infants dying after baptism are saved? You must have recourse to this way of salvation, no other being assigneable.

As false are the deductions that Mr. B. affirms p. 17. that denying originall sin, we strait fall upon universall grace, freedome of will in things spirituall, overthrowing of Gods election, for we have constantly maintained the contrary to that we are charged with; onely in point of Prebaptisme: We desire not for fear of persecution, to wink against the light the Lord hath let us see. Let him remember what he saith, pag. 30. If a Turk fall upon a Popish State under the notion of Christian, he is a persecutor: If a Popish State fall upon a Reformed nation, he is much more guilty. A foul sin for a people of God in name and title, to persecute his people in truth. To which ile adde, its more horrid for those that are Gods people in truth (as I hope Mr. Blake is one, though I never saw him) to persecute others who are no lesse Gods people then himselfe is, and that for difference of judgement. For one godly man may persecute another, as *Asa* who imprisoned *Hanani*.

Arg. 5. A believer can in the behalf of his infant, make good such a title to the inward Covenant, that none can say thou hast no part nor portion in this thing, and because it cannot be denied, it is to be presumed. Pag. 29.

Resp. The proof lies on the believers part, that his infant hath right to the thing signified in baptism, and so to the signe, before any Church can

administer Baptisme, the signe or seal thereof; because the Church is not of secret things, it lies upon their part to prove that they have portion, nor upon the Churches part to prove they have no part or portion, It did not lye upon the Apostles to prove that *Mary* had no child, but upon him to prove that he had, so the Eunuch Acts 8. 37. Acts 10. 47.

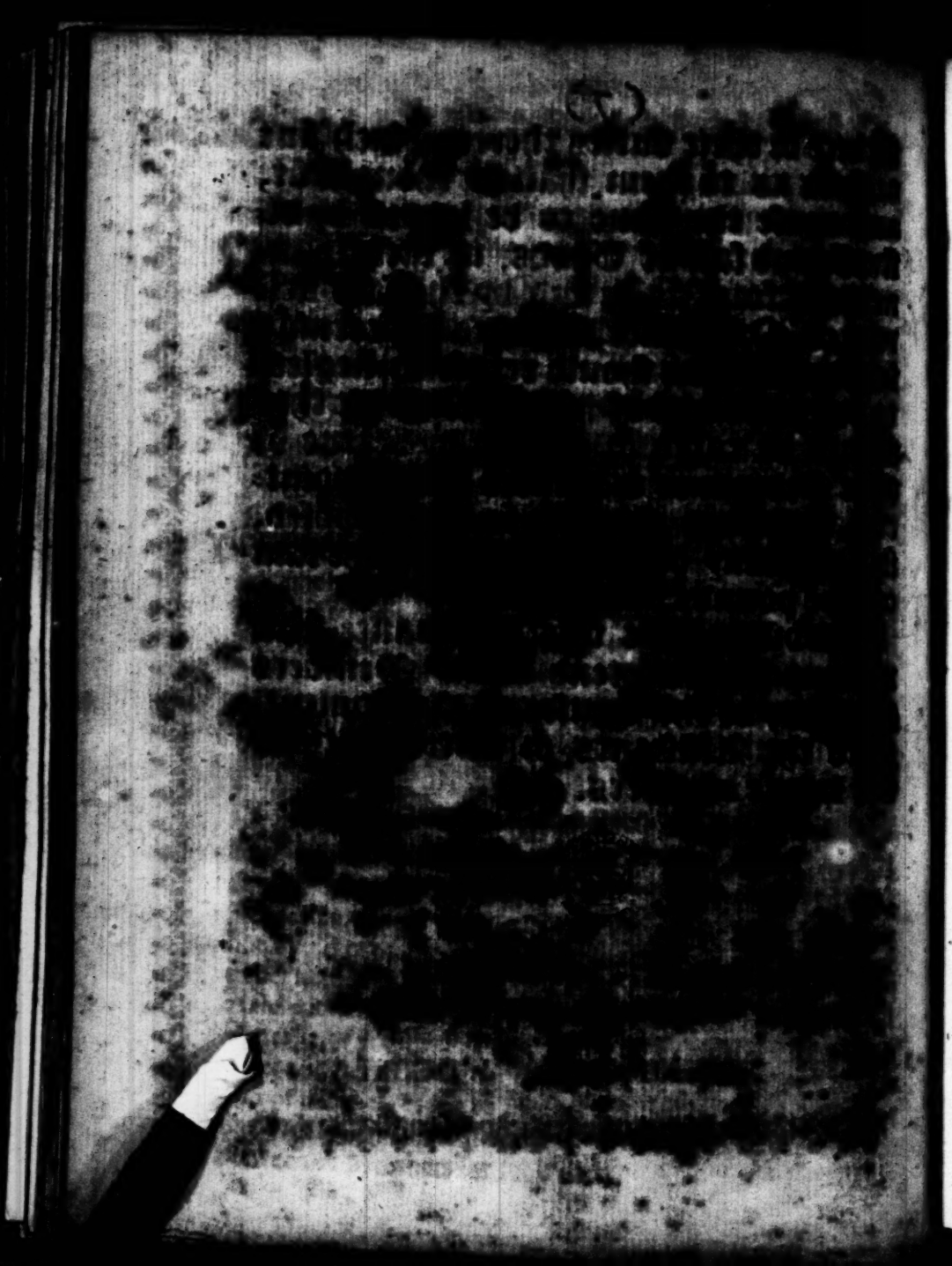
These are all the Arguments that are worth examining, which hath, save those common objections I have elsewhere answered. Only some equivocate speeches, that delude the Reader; as p. 28. In many children are their parents; in Covenant Gods: Every Christian parent hath a childe of God committed to his tuition and care, which is by the Book, unless he mean a childe of Gods creating, or maintain falling from grace.

Obj. 6. Gen. 17. I will be the God of thee and of thy seed, therefore all believers are in Covenant with God, and so they are to be sealed.

Ans. To all former Answers, see Obiect. 2. and 3. He only adds, that if this Covenant with *Abraham* was the Covenant of grace, yet was it made with the children of promise only, which are believers of Jew and Gentile, and not their seed; many whereof are wicked; and professed only to the carnall seed that were circumcised, and not made nor covenanted with them.



FINIS.



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A
L E T T E R

FROM A
PERSON OF HONOUR,

RECONCILING

The Dissenting Brethren, (commonly
called Independents)

A N D

The Presbyterians, in matter of Judgment,
about the setting of the Church.

Sent to an eminent Divine of the Assembly.



ms. sub: 30 b

L O N D O N, 1644

Printed by R. A. M. DC. XLV.

LETTER

FROM A

PERSON OF HONOUR

RECONCILING



The Distinguished Gentleman (commonly
called "The Duke")

A N. B.

The Duke's presence in the room
should be noted by the Duke's

presence in the room.

Yours
Very truly

Frederick S. M. D. 1871

FOr the satisfaction of your desire expressed in the Letter, I will first lay down some grounds, which I conceive to be agreeable to truth, and thereupon give you the Reason of my judgment and practice.

First, I conceive a visible Ministring Church, under the Gospel to be a Company of Believers, joining themselves together in the name of Christ, for the enjoyment of such Ordinances, and exercise of such spirituall government, as the Lord hath appointed for his worship and honour, and their mutuall edification.

This description doth sufficiently express what is intended.

An exact definition, such bodies are not so Capable of as some other things may be: Neither needs it when what is meant is fully understood by both Parties; therefore in such a Case to stick upon that, doth produce rather a Litigation about words and terms, then any satisfaction: If the truth of any thing herein be questioned that must stand or fall according to Scripture.

I call it a [Visible Ministring] Church to distinguish it from that Universall, which can be neither: except we will admit the Pope or some Image of him, some such humane device, to be it virtually, always to exist visibly, for the performance of such duties as Christ hath enjoyned his Churches to perform upon all Occasions of Offence, or otherwise; And yet that will not serve, neither except Courts and Officers be allowed, even to the Apparitors as hands in all places to supply defects in this way.

I adde [Under the Gospel] because the Constitution under the Law was Nationall, the Officers, Ordinances and Places of Worship, all fitted to such a frame; and typicall; which under the Gospel was changed as appeareth both by Christs institution, *Matth. 18.* and all the Apostles practice throughout in all places, who best understood our Saviours intencion and meaning for the Constitution of Churches Evangellicall being by him instructed and left authorized thereunto.

Secondly, The matter of this Church is a Company of Saints, such whom as the Apostle, so the Church that admits then or joyns with them ought to think it meet to judge of every one of them, that Christ hath begun a good worke in them and will finish it. The Apostles always stile them Saints, and faithfull Brethren, or the Church of such a place which is in God the Father and in the Lord Jesus Christ, Saints by Calling, sanctified in Christ Jesus, the Church Elected together with them, and such like titles applyable only unto men sanctified: That they ought to be such in profession will not be denied, that they ought to be what they professe is as evident. The power of the Church and the exercise of that power commanded by our Saviour, is for this end that Offences may be taken away, when men shall appear to be other then they make profession to be, and that they may be prevented so far as man can judge by keeping out false brethren, that they creep not in privily: the unruly are to be admonished, and if upon admonition they will not reforme, Christ directeth what course shall be taken with them. And he who is to be cast out when he is known, ought not to be admitted could hee be knowne to be other then a Saint by the Church before he was received.

Thirdly, The Form of such a visible Church, I conceive to be the Relation, which by their mutuall consent is raised between them for Spirituall Ends, by which it is that they have power of jurisdiction: and may and ought to judge those that are within, 1 Cor. 5. 12.

Which jurisdiction no man can lawfully be subjected unto, but by his own agreement. The superioritie of Jurisdiction either in things Spirituall or Temporall (if it be not naturall as the paternall) must be voluntarily subjected unto or it is usurped and tyrannical: Therefore to raise this Relation which gives a power of judging, there must be a voluntary submission of themselves one to another testified by some Act, whether you will call it a Covenant, or Consent, or Agreement between fit Members for such ends.

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This Consent and agreement ought to be explicate of the wel being, but not necessarily to the being of a true Church; for it may be implied by such constant and frequent Acts of Communion performed by a company of Saints joined together by cohabitation in Townes and Villages, as that the falling in of their spirits into this brotherly fellowship and communion in things spirituall is acted unto the true being of it, but for the want of the cleete and full expression thereof among themselves, the relation it raises, the power it gives them one over another, the dutie it obligeth them unto in the exercise of that power is obscurely and little apprehended, and lesse practised.

This I conceive to be the present state of most of the Churches in this Kingdome, which although they be true Churches (I do not mean it of the whole Towns, yet being too ignorant wherein that consisteth, and what power and priviledge they have and ought to exercise by it, they suffer themselves by usurpers to be deprived of the exercise of this power, and thereby a mixed multitude presse in among them to their own hardning, to the Churches levening, contracting guilt through neglect of their dutie to seperate the vile from the precious suffering sin to fret like a Gangreen, and to the great dishonour of Christ who hereby is he'd forth through the negligence of the Church to be an Head unto such members in the eye of the World. There is besides through the same usurpation a yoke of bondage cast upon the Churches by the imposition of many humane devices, both upon Officers and Members, full of tyranny and Superstition, the suffering whereof will cause the Lord to have many things against them, but doth not unchurch them, since many wants and many corruptions may stand with the being of a true Church as all Experience sheweth.

I expect hereupon to be demanded what Reasons I can give why Separation should be made from such Churches, which are acknowledged to be true Churches, although

with many wants and corruptions: In answering whereof I shall give you an account of that I undertook. And first, I say this word Separation is no such Bug-beare as many would make the world and themselves believe, who hand over head without differencing things or persons, or understanding that whereof they affirme, take it up and cast it abroad with as little Charitie as Learning.

Separation whereof we speak is either from the Communion of the Invisible Church, Heb. 12. the Generall Assembly and Church of the first-borne which are written in Heaven, or from this or that particular visible Churches Communion.

The first cannot be made but by denying the faith for the Requisites unto that Communion are Faith and Love, and this is a Separation as fearfull and terrible as they would or can make Separation to be.

The second consisteth in refusing to joine in the externall Communion of this or that particular Church, as in their Liturgies, publike Prayers, participation of Sacraments, and this Separation upon due Cause may be made without any more danger or ill Consequences, then there is in keeping our selves free from pertaking with other men in their sins; and being made, it neither separates those men who made it from the Communion of the Catholike Church, nor from internal Communion with the Saints of that particular visible Church, as they are Saints and Members of the Catholike Church, but only from the Corruptions of their Externall Communion, which they hold in that visible Church whereof they are.

Luther made a separation from the eternall communion of all the Churches in the world, and hee with those that adhered to his doctrine in that separation did constitute Churches more pure, both in regard of their constitution, and exercise of externall communion, yet none but Papists or such in our times as linger after popery, and would be glad

(8) (5)
glad of a Captain to lead them back again into Egypt, will
accuse him to have made a Schisme; and brand him with
the odious name of a Schismaticke. For he separated not from
believers as believers, but from those corruptions, which
were universally spread over all in the externall communi-
on that then was held in the Christian world. And this hee
was bound to doe, and others with him who believed his
doctrine; if they would keepe themselves pure from the
guilt of those common corruptions.

In the second place I answer that there is a necessity laid
upon many, and it is (as I conceive) the duty of all that have
light to see it, to separate themselves from holding exter-
nall communion with many Churches here in England,
although acknowledged true Churches, and that for these
reasons.

First, Because such things are required of them to bee
performed if they will hold externall communion; as they
cannot practise without sin.

Secondly, If they might be free for their own practise,
yet they cannot perform that duty, which by Christs com-
mand lyeth upon them as members of a visible Church to
performe and fulfil, that they may not contract guilt; and
be leavened by the sinfull practises of fellow members.

For the first I wit instance in those things which being re-
tained in these Churches, and enjoyned upon all, have been
ever since the reformation of Religion opposed and witnes-
sed against by the greatest Lights of this later age, both
strangers and of our own Nation, yea and cast out by the
purest, if not by all other reformed Churches, as heere as
Antichristian by some, only these which hang between
heaven and earth, and are still moving downwards towards
the centre of their old superstitions, doe not onely retain
them, but will suffer none to joyne in externall Communi-
on with them, except they will approve and practise what
they do. These are the usurping Hierarchie, and the popish

Ceremonies, the devices of men, the Ornaments and dresse of the Romish Whore, thought decent and fittest for to adorn Gods worship, not in my judgment at any time *tolerabilis ineptia* (in their use here) as one calls the Ceremonies, but at this time much lesse tolerable as they are maintained & pressed, the one not by Commission from the Magistrate but as a Superiour degree of Ministry by divine Institution, not esteemed to be *jure humano*; the other not as idle, empty Ceremonies, but serving to teach and expresse the inward affections of the heart: The white Linnen, what can that expresse, but Angelicall puritie; The Crosse hath its expression, and what it teacheth is given unto it, Constancie in Confession of the faith, kneeling in the act of Receiving urged as a Gesture of more reverence, and fitter for that Ordinance, then that which our Saviour used and thought Congruous to it. Unto these I will adde that Composition of a Divine publike worship by men, which they call the Publike Prayers of the Church, the Service book, containing the divine Service. *Whise* in his Epistle to the Archbishop of *Canterbury*, before his book against the Sabbath, styles it the universall Sacrifice, which amongst the Jews was the daily Offering, the Morning and Evening Sacrifice. This sheweth what apprehensions they have of it, and in what sense they strictly enioine that no part of it shall at any time be omitted, that so the Divine Worship which the Church hath set apart and consecrated unto God may be fully observed and performed; and then the Offering of God, the daily Sacrifice, wherein all have vote and interest is offered up: see his own words in the place, which is in the end of his Epistle.

Now this Consecrate thing more holy then the singular and affected devotions of private Spirits, because devoted to God by the Church and State for his publike service, what is it but a device of man: a new Cart taken up from the Papists as the Israelites in imitation of the Philistims heretofore did to ease
the

the Levites who ought to have carried the Arke upon their own shoulders, and not suffered to be carried by beasts instead of men.

The same thing is done here, Christ hath given gifts to men, that those gifts may be the foundation of Offices for the Edification of his bodie: He hath given Pastors and Teachers, and therefore the Gift of Teaching the Word of Wisdom, and the Word of Knowledge by the exercise of these gifts (in the severall administrations, whereto they serve) he will be honoured, and by an effectuall operation edifie his bodie: Those who are fitted for such Offices, and called to them, must therefore to these ends give themselves to prayer & to the Ministerie of the Word: In place hereof is brought in and enjoined to be used, this new Cart which a boy of 12 yeeres old may drive, even the meanest of the people if he will draw neer and fill his hand with this Service book, may be a Scribe instructed sufficiently, and furnished to bring forth what is here required, so that instead of Christs way for his owne honour and his Churches edification, here is mans way brought in instead of the Gifts which he giveth and furnisheth men with all to be exercised in the Ministerie: here is a composure and frame of Divine Service pieced up together into a body by some men, which must serve instead of Gifts to all Men, and for all Times, and be enjoined to be used without variation, as comming from the publike spirit of the Church, and thereby devoted. Hereby they doe not only set their Posts by Gods Posts, but they lay aside his, and enjoin theirs only to be used as fitter for the building.

If it be said Men are not prohibited to exercise the gift of prayer, nor preaching in their publike Ministerie: I answer they are expressly enjoined to use no Praiers but these consecrated Praiers of the Church in their publike Ministerie, and this is *de jure*, what ever in some places is done *de facto*. And again, if wee yield, that they have authoritie to consecrate and enjoin one form, which must not in a tittle be receded from, for sanctifying of some Ordinances, as in the administration of the Sacraments, they may with as good authoritie enjoin a set form for other Ordinances, as the preaching of the Word, and they have done so.

For preaching I never yet saw substantiall reason given, that might shew a difference between these two, the taking authority to make a book of common publique Prayer to read which all shall be tyed to in the exercise of the function of pastor and teacher, instead of praying and the taking authority to make a book of common publique Sermons, and enioyning all Pastors & Teachers, to read those instead of preaching. But if it be unlawfull to introduce and enioyn a publike Homily book in place of the gift of teaching, it will be no lesse unlawfull to bring in a book of common and publique Prayers, and enioyn the same upon all Pastors and Teachers in place of the gift of prayer. Therefore as they have done the one they may with as good reason and authority doe the other: For if the reading of Homilies, commanded in place of preaching, and all other preaching prohibited doe appear unto us unlawfull, and in that case we should apprehend Gods Ordinance thrust out, and mans device brought in in place of it, I would see a reason given why we should not have the same apprehension of the other also, but that use and custome hath reconciled us to the one and not to the other.

Here to fall into a dispute of set forms of Prayers ingenerall, and indeavour, (as Master *Ball* and others doe) to prove that some set formes of Prayer, may in some cases by some persons be used, or to aske whether all directory Liturgies appointed in some other Churches, by way of direction only not of injunction (the Officers being left at liberty, and the Churches to make use of them, or not, as they see occasion, and as their own gifts may bee excited and helped thereby) be altogether unlawfull, is altogether besides the question, and rather changeth the state of the Question then answereth the Objection that is made against this (to use King *James* his words) ill translated Masbook, wherein some grosse things only are pared off, and that as being inioyned upon all Churches, and thus pressed for such reasons, and with such respects and circumstances, for if this may not be used, the parties whom they seek to satisfie, receive no satisfaction by all that can be spoken of the other to induce them to use this.

In the second place, if men for their own practise, could bee free and dispensed withall for these particulars, yet there lyeth a duty upon every member of a visible Church, which hee is obliged to performe, or else he wil partake of the guilt of other mens sins, and this duty he shall nor be suffered to performe.

This obligation lying upon every member in communion with a visible Church ariseth from the power of the keys, wherewith every visible Church, & every member thereof for his part is intrusted by Christ, and for the exercise of Church trust, as the whole body, so every particular member shall be accountable according to the neglect of duty therein,

For this end the Lord by the Apostles hath cast Evangelicall Churches into such bodies, as might conveniently meet together in one place, upon all occasions to exercise this power, as the Apostle directeth the Church of Corinth to doe, and blames them that they had not done their duty therein before, whereby it came to passe that they were all leavened and became guilty, 1 Cor. 5.

This was the constitution of all Churches that were Apostollicall, Gal. 1. 22. 2 Cor. 8. 1. Gal. 1. 2. The Churches of Judea, Churches of Macedonia, Churches of Galatia, and such Churches, 1 Cor. 14. 23. as might come together in one place. When the whole Church shall be come together in some place. 1 Cor. 5. 4.

Other frames of Universall, Nationall, Provinciall, and such like visible Churches are mens Devices and Constitutions; serving for and tending to an Universall Vicar, being either the same or the Image thereof, standing upon the same grounds and reasons of humane policie, and cannot be always existent for the remedie of Offences & Scandals to be brought to them as Christ commandeth, but in a way of Antichristian usurpation by Courts, Chancellours, Commissaries, Officials, and such like Officers of the Kingdome of Antichrist, in imitation of earthly Kingdoms, wherof there is no footstep in Apostollicall direction or practice, but the cleane contrarie, as appeareth in the places forecited. But after their times the mysterie of iniquity soon brought forth, first, the foundations of this Tyrannie, and then by degrees the intire building. This power therefore

therefore being placed in the whole Church Officers & Members, and to be exercised when these are gathered together, and this Church such as may for that end come together in one place, as is evident out of 1 Cor. 5. 4. When this dutie is neglected, and such power not exercised upon due Occasions, according to the Commandement of our Saviour, the whole Church is guiltie and every Member, except that be done by particulars, which may keep them free from partaking in the guilt of such common neglect. I think it will not be denied but that the whole Church of Corinth was guiltie, and every particular Member involved in the common guilt of their negligence.

The dutie that lieth upon every Church by Christs command, *Math. 18. It is to cast out obstinate sinners who will not by the use of all due proceedings be brought to Repentance: This if they doe not, but will endure those, who are evill, and impenitent in their evils, the Church bringeth a great guilt upon themselves, 2 Cor. 5. 2.* and that is the condition of most, if not of all the Churches in this Land.

The ways for particular Members to keepe themselves from being leavened and involved in the guilt of such common sins, are but two, Either first, the doing of that for their part, which is their dutie in such a communion; or secondly, if that will not be suffered, or will not prevaile to disclaim the holding of such communion, and join in a more pure.

The necessitie therefore that lieth upon particulars, who live in communion with such Churches, is, either to performe that which in such a case is their own dutie as Members of such Churches and interested for their parts in this power, which should be exercised according to the Commandement of the Lord to separte the vile, but by the Church is neglected; or else for their neglect also together with the rest, to be involved in the guilt of this common disobedience.

That which is their own dutie in such a case being equally intrusted, is, to exhort the rest to obedience, to be humbled and mourne for their Offences and Scandals given by parties offending, and obstinate,

finite, and for the Churches neglect to apply that Remedie that Christ hath enjoined: to professe to the Church their owne readinesse to performe obedience to Christs command, if the rest of the Church will join with them, to protest against their disobedience if they refuse, either through negligent securitie, being puffed up with pride as the Church of Corinth, or through the base feare of man.

I thinke it will be granted that if any particular Member in the Church of Corinth, had done this in case of the Incestuous person, he had bin free, and no way involved in the guilt of that Church, which the Apostle chargeth them all with: For which the Apostle expresseth to have bin the dutie of all, if any particular for his part had performed the same as far as lay in him, & made publike confession of that truth, to the edification of the rest, professing against their disobedience, hee had not bin leavened for the leavening and corruptions in this case is not physicall, as one man receiveth the infection of the Plague from another, but onely morall; by reason of neglect of dutie; and the corrupting by ill example, working upon the same ill Principles of our evill Nature is (through the just judgment of God) a consequence of such neglect of dutie, which were it performed either in generall or in particular, as it is appointed for a remedy, so would it be a preservation: And I thinke such a particular Member or Members in such case might (as altogether unleavened) keep the Feast in sinceritie and truth, and with comfort and profit partake of the Ordinances, notwithstanding the sin and obstinacie of other Men, and the sin of that Church (in neglecting to cast them out) with which they are in Communion; yet with these Cautions.

First, that they be not otherwise pressed with Superstitions in the use of the Ordinances for their own practices.

Secondly, that if they cannot prevail with the Church (by their dutie so performed) to exercise that power that Christ hath given them for edification, and to keep his Temple undefiled, that the Members of Harlots may not still be held forth in profession to be the Members of Christ, one bodie with the rest, as partaking

of one bread, then that they leave such *external* Communion which they hold with them, if they can joyn in communion with a purer Church, where they may bring more honour to the Lord Christ, and more comfort and edification to themselves and others with whom they doe walke in communion.

This I was willing to expresse by the way because it is usuall for men to fall into long disputes, and bring many arguments to prove that the Ordinances are not made lesse comfortable, or the partaking in them made sinfull to one man, because of the sins of other men who partake with them: They set up a man of straw to contend withall, and fight against what themselves have framed. It is not the sins of other men, as they are their personall acts, that can cast guilt upon any but themselves, but it is the suffering of these sins and sinners to passe without such censure as the Lord hath appointed to be pronounced against them, by those whom hee hath invested with power to that end, which makes these sins, and sins of the whole body, that so neglect their duty enjoyned them and hereby a little leaven leaveneth the whole lump. So that they neither deceive or are deceived that agitate with so much eagernesse, this (as they say) strange opinion that another mans sins should hinder any from partaking comfortably in the Ordinances. It is not another mans sin that hindereth but their own (as they that will see may perceive, consisting in the neglect of what (upon his sinning) is there duty to doe, and not in any act by him committed).

Now particular members are not suffered to discharge themselves by doing that duty, which in such a case of the Churches neglect, doth ly upon them to performe, or if they will performe it to their own acquitting, and the Churches edifying, whereof they are members, they are no lesse certain to run upon ruine, in these times, then to grevail nothing at all with Churches so constituted, and consisting of such mixed multitudes as the most are.

Not to make such publique profession as they thinke their duty obligeth them unto, is to live in sin against conscience, and therefore, against Christianity, to doe it to no profit and with certain ruine, when another way may be taken to prevent the sin and avoid the danger.

This
seems
as writ-
in some
years since
then the
times
were peri-
ous.

danger is against Christian wisdom, therefore there is a necessity that doth ly upon many to disioyne themselves from being members of divers Churches in this Kingdome, that the obligation which by reason of such a relation wil ly upon their conscience may not presse them when they cannot discharge the same, and to unite themselves in membership and communion, where they may in doing and submitting themselves mutually unto all that Christ enjoyeth them, for his honour and their edification exercise a Communion in the use of all the Ordinances, free from the mixture of humane inventions, and antichristian usurpations.

Suppose a congregation in this Land, some Towne or Parish (to speak common road language) wherein a company of godly men (Saints all) so far as man can judge had united themselves together by mutuall consent to walke in all the Ordinances and wayes of the Lord, without admitting the Linsey-woolsey mixture of any humane invention, and with resolution not to be the servants of men, but to cast off their yokes in things spirituall, and exalt the Lord alone, to rule and judge in them and by them according to the guidance of his word, in finding this society, and their course fully to answer the perswasion of my heart concerning the way of God: I should change my habitation, and take a house in that Town that I might thereby joine my selfe to this company in Church fellowship, because this is your dark and ignorant way of falling into fellowship here in this Land, there would be no complaining, no out cry of separation, no whispering and muttering of forsaking the mother Church, no writing up and down to intimate the great fear there was of seduction and separation, and the scandal that would arise from thence, and yet I should come out thereby, from holding external Communion with one Congregation whole external communion I saw so many corruptions so weaved into that I could not hold it and be free from them, and joine my selfe

in communion with another, who exercised a Communion between themselves free from such corruptions and bondage, And should I or others doe any more but the same thing if in one street of a Towne we should joine our selves together in Communion for spiritual ends, and sepearate our selves from the externall communion which is held in another, burthened with many superstitions, and submitting themselves to beare the yoke of bondage imposed by men, who Lord it over them in things spirituall, and all this without breaking off from internal Communion. Will any Saint amongst them, consisting in the imbracing and holding the doctrine of the same true faith and obedience, but sepearating alone from their corruptions and continuance in disobedience. Whereunto then serveth the raising of so much noise, and clamour, of sepearation, but to give up friends into the hands of enemies.

I have in my plain way endeavoured to expresse my judgement in these particulars, desiring to be always ready to open mine eyes, to receive further light from whomsoever it shall be shewed unto me. in the mean time I must walke according to that I have accepting no mans person, nor giving flattering titles to man, as is said in *Jab.*

I pretend not to so much Scholerchip, that you should require of me exactnesse in Method or Expression: therefore I pray you stick not upon some Expressions which you may conceive not so meet to winnow and fanne them by Scholastic wit. Neither quarrell me for a loose discourse: I rest satisfied with expressing my self to be understood; But if there be any beg'd Principles or Grounds wanting proof, or any thing inferd from Grounds too weak to maintain the same, stay upon these and make that appear unto me, and I shall either make them good, and able to stand upon solid foundation (at least to my apprehension) or quik them: Any other way of answer but this only will be received by me as the fruit

fruit of an acute wit, much exercised in Controversial writing, and work no other effect.

I expect upon your answer to be put to make good these two.

First, The Constitution of a visible Church under the Gospel.

Secondly, the power thereof wherein will consist *Cardo Quæstionis*, all turning about upon the determination of these.

I shall make appear what I have said, I hope not to be the fancie of M. *Facob* (as you please to say) a learned man deserving not to be slighted) nor of any man, but the truth of God having ground in his Word, and embraced for such not by Shrubs in Learning, as some may be thought to be, but by the strongest and tallest Cedars of Lebanon for Learning and Pietie.

FINIS.

Errata. Page 4. line 30, for *eternal* read *eternal*.



MERCVRIVS AVLICVS,

Communicating the Intelligence and
affaires of the Court, to the
rest of the KINGDOME.

The 47th Week, ending November 23. 1644.

SUNDAY. November 17.



His Rebels Speed so ill at down-right fighting,
that now they practise a new way of Murders;
for we are certainly advertised from *Dinning-
ton Castle*, that when the Rebels close besieged
that place, they hired a Souldier to poyson their
Well, on the North side of the Castle, which lay
without the Works between the Rebels Trenches and the
Works. This Souldier having informed the Rebels, that the Well
was most necessary for supportation of that Garrison, received
his 20 shillings (for that was all this poor Rebel demanded)
and in the night time conveyed the Poyson downe into the
Well. But next morning their Commander (toucht it seems
with the horror of the fact) sent a Drum with a Letter to Sir
John Boye, to give notice what was done. The Governour return-
ed thanks to their Commander, & at first fit opportunity drew
40 Musketeers out of the Castle, and in the face of the Rebels
cleansed the Well, taking out the bag of Poyson, and digging it
deeper. After which time, he kept the Well in despite of the
Rebels, and to make tryall whether or no the Well were truly
poysoned, he tryed the experiment upon an Horse, which having
drank of it, swelled and dyed within 24 houres.

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MONDAY.

MONDAY, November 18.

Such tricks as these, must needs make men with better neighbours than the Rebels; and therefore that gallant Knight Sir Thomas Lunsford went this day with some Horse from Oxford, to teach the Rebels how they approach too neare His Majesties Quarters; he marched out in the evening towards Abingdon, and having intelligence that some of the Rebels were at Marcham beyond Abingdon, who used to plunder poore people, and had been this morning pillaging Brighthelm (a Village ten miles from Oxford) he resolved to fall upon those Rebels, where commanding Captain Trallop to make good the Avenue at the farther end of the Towne, while Colonel Knightly fell upon M. Pigots house, where the chiefe of those Rebels were Quartered, and least in the darke they should mistake their own men, Sir Thomas gave a Word, which was R U B E R T. But hearing the Rebels give fire, Sir Thomas came himselfe into the Towne, forced that house where the fire was given, took there a Lieutenant and other Officers Prisoners. And then concluding the Rebels other Quarters had received his alarme, he drew up his men in a straight line at the Townes end, ready to receive them if they came. Leaving Colonel Knightly with part of Sir John Persis his Regiment to force M. Pigots house, and (as he found occasion) to retreat to the rest in the field. The House was very strong, which caused those Rebels in it to put out their candles and skulk close, till some Grapadoes thrown in, made a Woman open the doores, and then they found Captaine Alsough and others heard up behind a Chimney. By this time they at Abingdon were soundly Alarm'd, as their Drums and Trumpets sufficiently testified, which done, Sir Thomas Lunsford returned late to Oxford, bringing from Marcham (a mile and a halfe beyond the Rebels head Quarter) Captaine Alsough (sonne to Sir Edward Alsough of Lincolnshire) with all his Officers and Troopers, his Colours, with 62 Horses, and good store of Carbines and Pistolls. The Motto on Captaine Alsoughs Colours was S O L E T S C U T U M. Sol signified his putting out the Candles, and S C U T U M went for the back of a Chimney.

TADNOM

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TUESDAY.

NOVEMBER 19, & 20. 1644.

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THURSDAY. November 19.

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Not were these *Abingdon* worse harried then their Brethren at *Warwick* on Saturday last; at which time a Party of Horse from *Banbury* (under the Command of Captaine *John Moore*) went into the Towne of *Warwick*, and discharged 20 Carbines and Pistols against *Warwick* Castle; at last they salyed out (after this challenge) but with so poore courage, that they suffered Captaine *Moore* to bring away divers Prisoners out of *Warwick* Towne; beside one hundred and twenty yards of red Cloth, wherewith the courageous Captaine intended to cloath his Soldiers; All the Captains return home he call'd on some Factioned creatures that were at *Tatchbrook* (where he took foure Rebels with Horses and Pistols) Some of these Worthies escaped, but left their Busse Coats and other warlike Apparell behind them; all which Captaine *Moore* brought safe to *Banbury*, without either losse or hurt to any one of his Soldiers.

WEDNESDAY. November 20.

But the Rebels hoped for a better booty at *Rushin* in *Denbighshire*, whither Colonel *Trevor* went with his Regiment of Horse to fortifie an old Castle there, which was lately made unserviceable by Sir *Richard LLOYD* (Governour of *Hels* Castle) to prevent the Rebels who would else have made it a Garrison. This *St. Thomas Middleton* got notice of, & therefore for prevention came thither with all his owne strength, Colonel *Misson*, & Colonel *Powells*; on Sunday was fortnight, not doubting but these joint Powers would seize Colonel *Trevor* and prevent his new Garrison. But the Colonel kept so good watch, that he had timely intelligence of the Rebels approach, and therefore advanced to meet them, skirmishing with them at severall places with his Horse; At last seeing the Rebels above seven times his number, and himselfe not able to keep the open Quarter, he put his 60 Musketeers (all the Foot he had) into the old Castle under an experienced resolute Officer (Captaine *George Swears*) while himselfe with his Horse marched to *Denbigh*, the Rebels taking onely three of his men, whereof his Brother Captaine *Hugh Trevor* was one.

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Here

Hereupon the Colonell faced about, hoping to releve his Brother, and gayned foure of the Rebells Prisoners, though he missed of his Brother, who being brought Prisoner into *Rushin*, took his opportunity upon an Alarme given next morning to the Rebells, and escaped safe to *Denbigh*. Colonell *Treuer* was no sooner out of *Rushin*, but the Rebells entred; Sir *Thomas Middleton* summoning the Castle as his own house (for so it is) promising upon delivery, faire Quarter to those within it, or otherwise to expect nothing but sudden death. This Summons had a most unpleasant Answer; for Captain *Swords* lent him word they would keep him out, or lose their lives. Sir *Thomas* grew extream angry, vowing he would storme them that night, which he did about 12 of clock, falling on very fiercely, both with fireworks and scaling ladders; but Captain *Swords* and his 60 men fought it out so gallantly, that they beat all these Rebells off, kill'd 57 of them in the place, and foure Captaines, with diverse other Officers which were buried in *Rushin* Church. Sir *Thomas Middleton* return'd into his Chamber, saying in much sorrow, *This was the first repulse that ever he had had in Wales*; and next morning march'd in very great disorder back to *Oswardstree*, where 'tis conceived he intends to take up his Winter Quarters: for his welcome into *Wales* was wondrous slender, for though he summoned the Countrey, not a man would come neare him, seeing all his forces not able to master this small Garrison: which will prove very advantagious to His Majesties affaires, and a lasting vexation to Sir *Thomas Middleton*, to come with so great a strength and yet be shamefully beaten and abused by so few, before his owne doore.

THURSDAY. November. 21.

And as Sir *Thomas Middleton* was soon weary of his new Quarters at *Rushin*, so were the Rebells of *Peole* in *Dorsetshire* of the Towne of *Blandford*, where they began to settle, having gotten other assistance from *Weymouth* and *Warcham*; wherof Sir *Lewis Dives* (Colonel Generall of that Countrey) having intelligence, he marcht from *Sherborne* on Sunday was seven night, intending to remove them. Before he approached *Blandford*,

Blandford, he suspected those Rebels might have too quick notice, and prevent his designe; therefore he sent a good Party before, commanded by Major *Strangways* and Captaine *Wal-*
ter, who made such seasonable haste thither, that they tooke a whole Troop of the Rebels Horse with their Officers and Armes; the rest flying thence in much confusion, leaving many Armes behind them. Sir *Lewis* marched after them, driving them into *Wiltshire*, whither also he followed them, and at last chased them thence into their old home at *Poole*; which done, he returned back to *Blandford*, where he layed a week, gathering Armes and raising men for His Majesties service. From *Blandford* Sir *Lewis* march'd to *Dorchester*, where alsoon as he entered, he took Mr *Holliday* a sufficient Brother of the Presbytery (that good Towne is seldome without one) and understanding foure Troops of the Rebels Horse lay neare, he intended to beat up their Quarters, but was betrayed by the Townesmen, who sent word to the Rebels, to come two houres before and prevent him at *Dorchester*, which the Rebels did, and took foure of Sir *Lewis* his common Troopers, but being charged by a small party of his Horse, the Rebels ran instantly, leaving 10 of their fellowes behind them. Next day Sir *Lewis* went home to *Sherborne*, having well increased his strength by this March, besides those Horse, Armes, and Prisoners taken from the Rebels.

FRIDAY. *Novemb. 22.*

One thing we cannot omit, that the Rebels say in Print that their Forces at *Malsbury* took a Troop of Horse from a *Sussex* Colonell, that is, a *Sussex* Colonell took a Troop of Horse from them at *Malsbury*. For soon after last *Newbury* fight, Colonell *Gunner* (who is the man they mean) going with his Regiment towards *Winchester*, his Lieutenant Colonell *Gardiner* fell in at *Hyworth*, and there took a full Troop of *Malsbury* Horse both Officers and common Troopers, whom he carried prisoners to *Bath*. Of this we being not certified till now (for all things come not warme to our notice) the Rebels made bold to reckon it for their own, though 'tis as pure a lye as that Colonell *Gervais Hollis* is gone off from His Majesty, and now Voting among the Members at *Westminster*.

SATUR-

Hereupon the Colonell faced about, hoping to releve his Brother, and gayned foure of the Rebells Prisoners, though he missed of his Brother, who being brought Prisoner into *Ruthin*, took his opportunity upon an Alarme given next morning to the Rebells, and escaped safe to *Denbigh*. Colonell *Trewer* was no sooner out of *Ruthin*, but the Rebells entred; Sir *Thomas Middleton* summoning the Castle as his owne house (for so it is) promising upon delivery, faire Quarter to those within it, or otherwise to expect nothing but sudden death. This Summons had a most unpleasant Answer; for Captain *Swords* sent him word they would keep him out, or lose their lives. Sir *Thomas* grew extreame angry, vowing he would storme them that night, which he did about 12 of clock, falling on very fiercely, both with fireworks and scaling ladders; but Captain *Swords* and his 60 men fought it out so gallantly, that they beat all these Rebells off, kill'd 57 of them in the place, and foure Captaines, with diverse other Officers which were buried in *Ruthin* Church. Sir *Thomas Middleton* return'd into his Chamber, saying in much sorrow, *This was the first repulse that ever he had had in Wales*; and next morning march'd in very great disorder back to *Oswaldstree*, where 'tis conceived he intends to take up his Winter Quarters: for his welcome into *Wales* was wondrous slender, for though he summoned the Countrey, not a man would come neare him, seeing all his forces not able to master this small Garrison: which will prove very advantagious to His Majesties affaires, and a lasting vexation to Sir *Thomas Middleton*, to come with so great a strength and yet be shamefully beaten and abused by so few, before his owne doore.

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SATUR-

SATURDAY, November 23.

But it may be they mistook this Gentleman, for *M. Denzil Hollis*, who with eight others came to day to *Oxford*, sent by the *Members* with *Propositions* to His Majesty. On Saturday last (*Novemb. 16.*) their Trumpeter came before them with two letters both superscribed [*To the General of the Kings Army*] the one to desire a safe Convoy for the *Earle of Denbigh*, the Lord *Maynard*, the Lord *Wenman*, *M. Pierrepont*, *M. Denzil Hollis*, and *M. Whillock*; the other for the Lord *Mauland*, Sir *James Erskin*, and *M. Robert Barclay*. These Letters were no sooner read, but His Sacred Majesty commanded safe Conducts to be sent them, which His Highnesse Prince *Rupert* instantly dispatcht away, together with this Letter to the *Earle of Essex*,

My Lord,

I Herewithall send your Lordship two safe Conducts from His Majesty according as is desired by you. His Majesties affection to Peace bring such, as although He could never receive any answer to those Gracious Invitations so a Treaty which have been made by him of late, yet He would not lose the least time in returning His to you upon so welcome a subject as Propositions for Peace. I shall only add, that His Majesty would have been very glad that this Overture had been made in such a manner, as that it might forthwith have been accompany'd with a Cessation of Armes. But since you have not thought fit so doe it in such a way, I shall declare to your Lordship that it must not be expected that this Message should set any stop upon the proceedinges of His Majesties Army.

November 16. 1644.

RVPERT.

By this, the world may see the different entertainment afforded to such as are Messengers for Peace; for His Majesty hath not onely been denyed Answers to His frequent gracious
 Messages

Messengers and Overdures sent to carry but this Messengers imprisoned: some of them (as M^r. Alexander Hamblen) kept two years in Prison, and were onely released by Death. But these English and Scottish Commissioners came not empty, for they brought to Oxford 27 Propositions, but whether they be for Peace we leave it to the World to judge. Onely we shall tell you, that they are such as They at London think unfit to be seen, and therefore their Setibes in Print have published a forged spurious Copy, Printing onely some few of their Propositions, such as they thought would best take the People, for which reason, we here give you an exact true Copie of them all, so plainly Printed, that you need nor mis-read. CURRIE'S REASONS FOR CHRISTIANITY, as his Lordship did when the Members sent to read them to His Majesty. The Propositions follow in this Order.

I. **T**hat by Act of Parliament in each Kingdom respectively, all Orders, Declarations and Proclamations against both or either of the Houses of the Parliament of England and the late Convention of Estates in Scotland, or Commissioners, Members, or Members of the Parliament or Conventions in Scotland, for their Ordinances and proceedings for or against any for adhering unto them, And all Indictments, Outlawries and Attainders against any for the said Cause be declared Null, suppressed and forbidden. And that this be publicly proclaimed in all Parish Churches within His Majesty's Dominions, and all other places needfull.

II. That His Majesty, according to the laudable example of His Royal Father of happy memory, may be pleased to swear and give the late Solemn League and Covenant. And that an Act of Parliament be passed in both Kingdoms respectively for enjoying the taking thereof by all the Subjects of the three Kingdoms, and the Ordinances concerning the manner of taking the same in both Kingdoms, be confirmed by Acts of Parliaments respectively, with such penalties as by mutual advice of both Kingdoms, shall be agreed upon.

III. That the Bill be passed for the utter abolishing and taking away of all Arch-Bishops, Bishops, their Chancellours and Commissaries, Deans and Sub-deans, Deans and Chapters, Archdeacons,

deacons, Canons and Prebendaries. And all Chanters, Chancel-louhs, Treasurers, Subtreasurers, Succenters and Sacristis; and all Vicars Choral and Choristers, old Vicars and new Vicars of any Cathedral or Collegiat Church. And all other their under officers out of the Church of England, and Dominion of Wales, and out of the Church of Ireland, which such alterations concerning the Estates of Prelates as shall agree with the Articles of the late Treaty, of the Date at Edenborough, 29. of Novemb. 1643. And joynt Declaration of both Kingdomes.

III. That the Ordinance concerning the calling and sitting of the assembly of Divines be confirmed by Act of Parliament.

V. That Reformation of Religion according to the Covenant be sealed by Act of Parliament in such manner as both Houses shall agree upon after consultation had with the Assembly of Divines. And forasmuch as both Kingdomes are mutually obliged by the same Covenants to endeavour the nearest conjunction and uniformity in matters of Religion, that such unity and uniformity in Religion according to the Covenant as after consultation had with the Divines of both Kingdomes now assembled shall be joyntly agreed upon by both Houses of the Parliament of England, and by the Church and Kingdome of Scotland, be confirmed by Acts of Parliament of both Kingdomes respectively.

VI. That for the more effectual disabling Jesuits, Priests, Papists, and Popish Recusants from disturbing the State, and deluding the Lanes, and for the better discovering and speedy conviction of Recusants, an Oath be Established by Act of Parliament to be administered to them, wherein they shall abjure and renounce the Popes Supremacy, the Doctrine of Transubstantiation, Purgatory, worshipping of the consecrated Host, Crucifixes, and Images, and all other Popish Superstitions and Errors, and refusing the said Oath being tendered in such manner as shall be appointed by the said Act, to be sufficient conviction in Law of Recusancy.

VII. An Act of Parliament for the education of Children of Papists by Protestants in the Protestant Religion.

VIII. An Act for the true levying of the penalties against them, which penalties to be levied and disposed in such manner

NOVEMB. 23. 1644

ar-bath Houses shall agree on, whereunto be provided that His Majesty shall have no losse.

IX. That an Act be passed in Parliament whereby the practices of Papists against the State may be prevented. and the Lawes against them duly executed, and a stricter course taken to prevent the saying or hearing of Masse in the Court, or any other part in this Kingdome.

X. The like for the Kingdome of Scotland, concerning the foure last preceding Propositions, in such manner as the Estates of Parliament there shall think fit.

XI. That the King doe give His Royall assent.

To an Act for the due observation of the Lord's day.

And to the Bill for the suppression of Innovations in Churches and Chappels, in and about the Worship of God; And for the better advancement of the preaching of Gods holy Word in all parts of this Kingdome.

And to the Bill against the enjoying of Pluralities of Benefices by spirituall persons and non-residency.

And to an Act to be framed and agreed upon by both Houses of Parliament, for the reforming and regulating of both Universities, of the Collidges of Westminster, Winchester and Eaton.

And to an Act in like manner to be agreed upon for the suppression of Interludes and Stage-plays, This Act to be perpetual;

And to an Act for the taking of the Accounts of the Kingdom;

And to an Act to be made for reliefe of sick and maimed Soldiers, and of poore Widowes and children of Soldiers;

And so such Act or Acts for raising of Monyes for the payment and satisfying of the publique Debts and Damages of the Kingdome, and other publike uses, as shall hereafter be agreed on by both Houses of Parliament.

And to an Act or Acts of Parliament for taking away the Courtes of Wards and Liveries, and all Wardships, Liveries, Primer seissins, and Ouster le maynes, and all other charges incident or arising for or by reason of Wardship, Livery, Primer seisin or Ouster le mayne.

And for the taking away of all censures by homage and all Fines Licences

NOVEMBER. 23. 1644.

Licences, Seisures and Pardon for alienation, and all other charges incident thereunto, and for turning of all tenures by Knights service, either of His Majesty or others, or by Knights service or soccage in Capite of His Majesty into free and common soccage. And that His Majesty will please to accept in recompence hereof, one hundred thousand pounds per annum.

And give assurance of his consenting in the Parliament of Scotland to an Act ratifying the Acts of Convention of the estates of Scotland called by the Counsell and Conservatory of Peace and the Commissioners for the common Burthens, and assembled the 22. day of JUNE, 1643. and severall times continued since in such manner and with such additions, and other Acts as the estates convened in this present Parliament shall think convenient.

XII. That an Act be passed in the Parliaments of both Kingdomes respectively for confirmation of the Treaties passed betwixt the two Kingdomes (viz.) the large Treaty, the late treaty for the coming of the Scots Army into England, and the settling of the Garrison of Berwicke of the 9. of November 1643. And the treaty concerning Ireland, of the 6. of August 1642. with all other Ordinances and proceedings passed betwixt the two Kingdomes in pursuance of the said treaties.

XIII. That an Act of Parliament be passed to make voyd the cessation of Ireland, and all treaties with the Rebels without consent of both Houses of Parliament, and to settle the prosecution of the Warre of Ireland in both Houses of Parliament to be managed by the joynt advice of both Kingdomes; and the King to assist and to do no Act to discountenance or molest them therein.

XIV. That an Act be passed in the Parliaments of both Kingdomes respectively, for establishing the joynt Declaration of both Kingdomes bearing date the 20. of January 1643. in England, and 1644. in Scotland, with the qualifications ensuing.

1. That the persons who shall expect no pardon, be onely these following; Rupert and Maurice, Count Palatines of the Rhene, James Earle of Derby, John Earle of Bristol, William Earle of Newcastle, Francis Lord Cottington, John Lord Pawlet, George Lord Digby, Edward Lord Littleton, William Laud Arch-bishop of Canterbury, Matthew Wren Bishop of Ely,

Sir

sir Robert Heath Knight, Doctor Bramhall Bishop of Derry, Sir John Byron Knight, William Widdrington, Colonell George Goring, Henry Iermyn Esq. Sir Ralph Hopton, Sir Francis Doddington, Mr. Endymion Porter, sir George Ratcliffe, sir Marmaduke Langdale, sir John Hotham, Capitaine Iohn Hotham his sonne, sir Henry Vaughan, sir Francis Windebanke, sir Richard Greenville, Mr. Edward Hyde, sir John Marley, sir Nicholas Cole, sir Thomas Riddell junior, Colonell Ware, sir John Strangwayes, sir John Culpepper, sir Richard Floyd, Iohn Bodvile Esq. Mr. David Jenkins, sir George Strode, sir Alexander Carew, Marguesse of Huntley, Earle of Montrosse, Earle of Niddisdall, Earle of Traquayre, Earle of Carnewath, Viscount of Aubayne, Lord Ogleby, Lord Rae, Lord Harris, Lodwick Lindsey sometime Earle of Crawford, Patrieke Ruthen, sometime Earle of Forth, James King sometime Lord Ethin, Irning younger of Drunim, Gordon younger of Gight, Lesley of Auchintoble, sir Robert Spotswood of Dumipace, Colonell Iohn Cockram, Mr. Iohn Maxwell, sometime pretended Bishop of Rossie, Mr. Walter Balcarnwell, and all such others as being processsed by the Estates for treason, shall be condemned before the Act of Oblivion be passed.

2. All Papists and popish Recusants, who have been now, are, or shall be actually in armes or voluntarily assisting against the Parliaments or Estates of this Kingdom.

3. All persons who have had any hand in the plotting, designing or assisting the rebellion in Ireland.

4. Thos. Humphrey Bennet Esquire, sir Edward Ford, sir Iohn Penruddocke, sir George Vaughan, sir Iohn Weld, sir Robert Lee, sir Iohn Pate, Iohn Ackland, Edmund Windham, Esquires, sir Iohn Fitzherbert, sir Edward Laurence, sir Ralph Dutton, Henry Lingen Esquires, sir William Russell of Worcester-shire, Thomas Lee of Adlington Esq. sir Iohn Girlington, sir Paul Neale, sir William Thorald, sir Edward Aussey, sir Tho. Lyddell senior, sir Phillip Musgrave, sir Iohn Digby of Nottingham, sir Hen. Fletcher, sir Richard Minshall, Laurence Halsted, Iohn Denham Esquires, sir Edmund Fortescue,

NOVEMBER. 23. 1644.

rescue, Peter saint Hill Esq. sir Thomas Wildeley, sir Hen. Griffe-
fith, Michaell Wharton Esq. sir Hen. Spiller, sir George Ben-
on, sir Edward Nicholas, sir Edward Walgrave, sir Edward
Bishop, sir Robert Owlsley, sir Iohn Maney, Lord Cholmly, sir
Thomas Aston, sir Lewis Dives, sir Peter Osborne, Samuel
Thornton Esq. sir Iohn Lucas, Iohn Blomey Esquires, sir Tho-
mas Chedle, sir Nicholas Keynith, and Hugh Lloyd Esq. And
all such of the Scottish Nation as have concurred in the Votes at
Oxford against the Kingdome of Scotland, and their proceedings;
or have sworn or subscribed the Declaration against the Con-
vention and Covenant: and all such as have assisted the rebellio-
on in the North, or the invasion in the south of the said King-
dome of Scotland, or the late invasion made there by the Irish and
their adherents; and that the Members of either House of
Parliament, who have not onely deserted the Parliament, but
have also voted both Kingdomes traitors, may be removed from
His Majesties Counsell, and be restrained from coming within
the Verge of the Court, and that they may not without the ad-
vice and consent of both Kingdomes beare any Office, or have any
employment concerning the state or Common-wealth: and also
that the Members of either House of Parliament, who have de-
serted the Parliament and adhered to the enemies thereof, and
not rendred themselves before the last of October 1644. may be
removed from his Majesties Counsell: and be restrained from
coming within the Verge of the Court, and that they may not
without the advice and consent of both houses of Parliament,
beare any Office, or have any employment concerning the state or
Common-wealth: and in case any of them shall offend therein, to
be guilty of high treason, and incapable of any pardon by his
Majesty, and their estates to be disposed as both houses of Parlia-
ment in England, or the estates of the Parliament in Scotland re-
spectively shall think fit.

5. That by act of Parliament, all Judges and Officers to-
wards the law common or civill, who have deserted the Parlia-
ment and adhered to the enemies thereof, be made incapable of any
place of Judicature or Office towards the law common or civill;
and that all Serjeants, Counsellours and Attorneys, Doctors,

Ad.

Advocates and Professors of the Law Common or Civill, who have deserted the Parliament & adhered to the enemies thereof, be made incapable of any practice in the Law Common or Civill, either in publique or in private. And that they, and likewise all Bishops, Clergy-men, and other Ecclesiasticall persons, who have deserted the Parliament, and adhered to the enemies thereof, shall not be capable of any preferment or employ, either in Church or Common-wealth, without the advice and consent of both Houses of Parliament.

6. The Persons of al others to be free of all personall censure, notwithstanding any Act or thing done, in, or concerning this war, they taking the Oath.

7. The Estates of those persons excepted in the first three preceding qualifications, to pay publique Debts and Damages.

8. A third part in full value of the Estates of the persons made incapable of any employment, as aforesaid, to be employed for the payment of the publique Debts & Damages according to the Declaration.

9. And likewise a 10th part of the Estate of all other Delinquents within the joynt Declarations, and in case the Estates and proportions aforesaid, shall not suffice for the payment of the publique engagements, wherunto they are only to be employed; that then a new proportion may appointed by the joynt advice of both Kingdomes, providing it exceed not the one moiety of the Estates of the persons made incapable as aforesaid, & that it exceed not a fixt part of the Estates of the other Delinquents.

10. That the persons and Estates of all common Souldiers, and others of the Kingdome of England, who in Lands or Goods be not worth 200 sterling; and the persons and Estates of all common Souldiers, and others of the Kingdome of Scotland, who in Lands or Goods be not worth 100 sterling, be at liberty and discharged.

11. That an Act be passed whereby the Deftes of the Kingdome, and the persons of Delinquents, and the value of their Estates may be knowne; & which Act shall appoint in what manner the confiscations and proportions before mentioned, may be levied and applied to the discharge of the said engagements.

XV. That by Act of Parliament the Subjects of the Kingdome of England, may be appoynted to be Armed, Trained and Disciplined in such manner as both Houses shall think fit, the like for the Kingdome of Scotland, in such manner as the Estates of Parliament there shall think fit.

XVI. That an Act of Parliament be passed for the setting of the Admiralty and Forces at Sea, and for the raising of such monys for maintenance of the said Forces, and of the Navy, as both Houses of Parliament shall think fit, the like for the Kingdome of Scotland, in such manner as the Estates of Parliament there shall think fit.

XVII. An Act for the setting of all Forces both by Sea & Land, and Commissioners to be nominated by both Houses of Parliament, of persons of known integrity, and such as both Kingdoms may confide in, for their faithfullnesse to Religion, & peace of the Kingdoms

of the House of Peeres, and of the House of Commons, who shall be removed or altered from time to time as both Houses shall think fit; & When any shall die others to be nominated in their places by the said Houses, which Commissioners shall have power,

1. To suppress any Forces raised without authority of both Houses of Parliament, or in the intervalls of Parliament, without consent of the said Commissioners, to the disturbance of the publique peace of the Kingdoms, and to suppress any Forraigne Forces that shall invade this Kingdome, and that is that he High Treason in any who shall Leavy any Force without such authority or consent, to the disturbance of the publique peace of the Kingdoms, any Commission under the Great Seale, or Warrant to the contrary notwithstanding, and they to be incapable of any Pardon from his Majesty, and their Estates to be disposed of as both Houses of Parliament shall think fit.

2. To preserve the Peace now to be settled, and to prevent all disturbance of the publique Peace that may arise by occasion of the late troubles: So for the Kingdome of Scotland.

3. To have power to send part of themselves, so as they exceed not a third part, or be not under the number of towentie in the Kingdome of Scotland, to assist and Vote as single persons

persons with the Commissioners of Scotland, in those matters wherein the kingdom of Scotland is only concerned: So for the kingdom of Scotland.

4. That the Commissioners of both Kingdoms may meet as a joynt Committee, as they shall see cause, or send part of themselves as aforesaid to doe as followeth,

1. To preserve the Peace betwixt the Kingdoms, and the King and every one of them

2. To prevent the violation of the Articles of Peace as aforesaid, or any troubles arising in the Kingdoms by breach of the said Articles, and to heare & determine all differences that may occasion the same according to the Treaty, and to further accordingly, as they shall respectively receive instructions from both Houses of Parliament in England, or the Estates of the Parliament in Scotland, and in the intervalls of Parliaments from the Commissioners for the preservation of the publique Peace.

3. To raise and joyne the Forces of both Kingdoms to resist all Foraine Invasion, & to suppress any Forces raised within any of the Kingdoms to the disturbance of the publique Peace of the Kingdoms by any authority and under the Great Seale or other Warlike whatsoever, without consent of both Houses of Parliament in England, & the Estates of the Parliament in Scotland, or the said Commissioners of that Kingdom whereof they are subjects, and that in those cases of joynt concernment to both Kingdoms, the Commissioners, to be directed so be there all, or such part as aforesaid, to act and direct as joynt Commissioners of both Kingdoms.

4. To order the wars of Ireland according to the Ordinances of the 11th of Aprill, and to order the Militia, and conserve the peace of the Kingdom of Ireland.

XVIII. That His Majesty give his assent to what the two Kingdoms shall agree upon, in prosecution of the Articles of the large Treaty, which are not yet finished.

XIX. That by Act of Parliament all Peeres made since the day that Edward Lord Littleton, then Lord Keeper of the Great Seale, deserted the Parliament. & that the said Great Seale surreptitiously conveyed away from the Parliament being

day of May 1643. And who shal be hereafter made shall use Six or Vote in the Parliament of England without consent of both Houses of Parliament, and that all Honour and Title conferred on any without consent of both houses of Parliament, since the 20th day of May 1643, being the day that both houses declared That the King seduced by evill Counsell, intended to raise war against the Parliament, be declared null and voyd. The like for the Kingdoms of Scotland, those being excepted whose Patents were passed the Great. Seale before the 1st of June. 1644.

XX. That by Act of Parliament the Deputy or chiefe Governour, or other Governours of Ireland, be nominated by both Houses of Parliament or in the intervalls of Parliament by the Commissioners to continue during the pleasure of the said houses or in the intervalls of Parliament during the pleasure of the aforementioned Commissioners, so be approved or disallowed by both Houses at their next sitting. And that the Chanceller or Lord Keeper, Lord Treasurer, Commissioners of the Great Seale, Treasury Lord Warden of the Cinque Ports, Chancellors of the Exchequer, & Dutchee, Secretaries of State, Judges of both Benches, & of the Exchequer, of the Kingdoms of England and Ireland be nominated by both Houses of Parliament

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stant Religion; if they be a ...
with the advice and consent of both Parliaments, or in the inter-
walls of Parliament by their Commissioners.

XXII. That your Majesty will give your Royall assent to such Wages and graces as the Parliaments of both Kingdomes shall think fitting for the uniting of the Protestant Princes, and for the entire restitution and Reestablishment of Charles Lodwick Prince Elector Palatine, His Heires and Successors, to His Electorall Dignity Rights and Dominions; Provided that this extend not to Prince Rupert, or Prince Maurice, or the Children of either of them, who have been the Instruments of so much bloodshed and mischief against both Kingdomes.

XXIII. That by Act of Parliament the concluding of peace or war with forraigne Princes and States, be with advice and consent of both Parliaments, or in the intervall of Parliament by their Commissioners.

XXIV. That an Act of Oblivion be passed in the Parliaments of both Kingdomes respectively relative to the Qualifications in the Propositions aforesaid, concerning the ioynt Declaration of both Kingdomes, with the exception of all Murderers, Thieves and other Offenders not having relation to the Warre.

XXV. That the Members of both Houses of Parliament, or others, who have during this Parliament become one of any place or Office, Pension or benefit, for adhering to the Parliament, may either be restored therunto, or otherwise have Remittance for the same upon the humble desire of both Houses of Parliament. The like for the Kingdom of Scotland.

XXVI. That the Armies may be Disbanded at such time and in such manner, as shall be agreed upon by the Parliaments of both Kingdomes, or such as shall be authorised by them to that effect.

XXVII. That an Act be passed for the granting and confirming of the Charters, Customs Liberties and Franchises of the City of London notwithstanding any Non-assent or A-buse. That the Militia of the City of London, may be in the ordering and Government of the Lord Mayor, Aldermen and Commons in Common Councill assembled, or such as they shall from time to time appoint, whereof the Lord Mayor and Sheriffs for the time being to be there. And that the Militia of the Parishes without London, and the Liberties within the weekly Bills of Mortality, may be under Command of the Lord Mayor

Alderman

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XXI. That by Act of Parliament the education of your Majesties Children, and the Children of your heirs, and Successors be in the true Protestant Religion, and that their Tutors and Governours be of known integrity, and be chosen by the Parliaments of both Kingdomes, or in the intervalls of Parliaments by the aforementioned Commissioners to be approved or disallowed by both Parliaments at their next sitting. And that if they be Male they be Married to such onely as are of the true Protestant Religion; if they be Female, they may not be married but with the advice and consent of both Parliaments, or in the intervalls of Parliament by their Commissioners.

XXII. That your Majesty will give your Royall assent to such wayes and means as the Parliaments of both Kingdomes shall thinke fitting for the uniting of the Protestant Princes, and for the entire restitution and Reestablishment of Charles Lodwick Prince Elektor Palatine, His Heires and Successors, to His Elektorall Dignity Rights and Dominions: Provided that this extend not to Prince Rupert, or Prince Maurice or the Children of either of them, who have been the Instruments of so much bloodshed and mischief against both Kingdomes.

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XXVII. That an Act be passed for the granting and confirming of the Charters, Customs Liberties and Franchises of the City of London, notwithstanding any Non-user Mis-user or Abuse. That the Militia of the City of London, may be in the ordering and Government of the Lord Mayor, Aldermen and Commons in Common Councell assembled, or such as they shall from time to time appoint, whereof the Lord Mayor and Sheriff for the time being to be there. And that the Militia of the Parishes without London, and the Liberties within the Weekly Bills of Mortality, may be under Command of the Lord Mayor
Alderman

aldermen and Commons in Common-Council of the said City, to be ordered in such manner as shall be agreed on and appointed by both Houses of Parliament.

That the Tower of London may be in the Government of the City of London, and the Chiefe Officer and Governour thereof from time to time be nominated and removeable by the Common-Council.

That the Citizens or Forces of London, shall not be drawne out of the City, into any other parts of the Kingdome, without their owne consent, and that the drawing of their Forces into other parts of the Kingdome in these distracted times, may not be drawn into example for the future.

And for prevention of Inconveniencies, which may happen by the long intermission of Common-Counsells; It is desired that there be an Act, that all By-Lawes and Ordinances already made or hereafter to be made by the Lord Mayor, Aldermen, and Commons in Common-Council assembled, touching the calling, continuing, directing, and regulating of the same, shall be as effectuell in Law to all intents and purposes, as if the same were particularly enacted by the authority of Parliament. And that the Lord Mayor, Aldermen, and Commons in Common Council, may add to, or repeale the said Ordinances from time to time as they shall see cause.

That such other Propositions as shall be made for the City for their farther safety, wellfare, and Government, and shall be approved of both Houses of Parliament, may be granted and confirmed by Act of Parliament.

These are their Propositions, whereof we have given you so true a Copy, that we appeale to those that sent them, or those that brought them, whether we have varied in the least word or syllable. and we have been thus punctuall, because we heare that many good people think it impossible, that such Propositions as these should be sent to the King of Great Britaine from his owne subjects. we say no more.

But within two howres after these Propositions came to Oxford, there was brought a welcome Expreffe from Monmouth;

mouth: For though the treachery of Major Kyrle (who hath been on three sides in lesse then two yeares) *Monmouth* was lately betray'd to Mr *Massey* of *Gloucester*, which swel'd the man so high, that he promised in his letters, to give a speedy account of all *South-wales*, &c for that end he furnished *Monmouth* with a Garrison of full 600 Rebels, brought good store of Artillery and Ammunition into it, forcing the Country to fortifi the Towne, which being done to his hates desire, those Rebels would needs attempt *Chepstow* also, as the next place for Mr *Masseyes* purpose. And accordingly 400 of the Rebels Horse & Foot marched from *Monmouth* towards *Chepstow* on Sunday morning last (*November 17*) and came on Sunday night within halfe a mile of *Chepstow*, where next morning they sent a broad their Tickets for the Country to come in to assist their designe. But some of the honest Inhabitants of *Monmouth* (who are Tenants to the Lord *Harbottle*) sent his Lordship notice to *Ragland Castle*, that most of the Rebels were gone forth against *Chepstow*, assuring his Lordship it would be no difficult worke to regain *Monmouth*. The Lord *Harbottle* (glad of his opportunity) sent to Colonell *Progers* Governour of *Aberigavny*, & to Sir *Trevor Williams* (who keeps a Garrison at his own house at *Llanegby*) to send what Forces could be spared, and accordingly his Lordship sent 150 Horse and Foot from *Ragland* commanded by his Brother the Lord *Charles Somerset*, who were at their Rendez-vous neare *Monmouth* on Tuesday last by 5 in the morning, & before 6 they fell on an out-work, where Liev: Col *Somerset* (a kinsman of his Lordships) got over the workes, and was followed divers others; these presently mastered the guard at *Dextons gate*, and so gayned that Port, where they let in their whole strength, which was no looser entred, but the Horse advanced up the Towne and charged the Rebels main guard: those Rebels were ready (being alarm'd by the Sentry which ran from *Dextons gate*) and received his Lordship with two Volleys, which killed not a man, & onely hurt two common Troopers, but the gallant Gentlemen charged so close up to the Rebels, that they killed 3 of them; whereupon

the Rebels instantly cryed for Quarter, and yielded up the Towne, without consent of their Committee, who were newly gone to bed, having set up till foure in the morning for the service of the State. His Lordship took about 200 Prisoners, which were more then he had to take the Towne with (for those from *Abergavenney* could not reach thither till they had entred) among the Prisoners were the Right Worships the *Committee*, consisting of Colonell *Broughson* (Mr *Elizabeth Broughsons* owne Father) Colonell *Stephens* the famous Plunderer of *Glocestershire*, M. *Caschwy* of *Trefleck* (best change his name if ere he get loose) and M. *Jones* of *Uxgh* these foure called themselves the *Committee of South Wales* to w^{ch} upon whom, there were also taken Prisoners, Captaine *Mallory*, Captaine *Blagney* (M. *Maffey's* Treasurer) Captaine *Nurse* Captaine *Stevens*, beside the Earle of *Stanford*, Captaine *Lieutenant*, & three other of his Lordships Officers, with Colonell *Maffey's* owne Captaine *Lieutenant*, and five *Lieutenants* five *Ensignes*, Colonell *Maffey's* chiefe Engineer, and two *Cannoniers*, besides divers *Corporalls*, *Sargants*, *Drums*, (in all 30 Officers) and 170 *Common Soldiers*, Two *Horse Colours*, 30 *Horse*, 14 great peeces of Ordnance, 15 *Barrells* of Powder with *Ball* and *Match* proportionable, together with great store of very good Armes, whereof above 300 *Muskets*. It proves much for His Majesties advantage, that *Admonmouth* was betrayed to the Rebels, for now His good Subjects know how to value it by these few weeks want of it, wherein the Rebels spent upon it above 1000 pounds in Fortification, bringing so much Artillery and Ammunition into it, that they were as confident never to loose it, as now they despaire of ever regaining it, though as soone as they got it, their *Perrell Dieruall* (Pag. 504.) call'd it the *City of Admonmouth*. These Rebels which went to warde *Chepstow* no longer heard how matters went at home, but presently left their designs against *Chepstow*, scaling over the River at *Tynerns Ferry*, where they fled away in great haste and confusion, that many of them were drown'd, the rest with much ado attained the City of *Glocester*, since they could not keep the *City of Admonmouth*.

F I N I S

from this History not mirrour till 1644

(NOT INTERVIEW 1) *Mercurius Britannicus*

Communicating the affaires of great

B R I T A I N E:

For the better Information of the People.

From Monday the 23. of Decemb. to Monday the 30. of Decemb. 1644.

WHat have we here, *Aulicus* in two sheets and a halfe? This is monstrous, sure the Pamphlet meanes to rise into an equall magnitude of *Bulke* and esteeme with the *Golden legend*; which he may very easily do, seeing he hath taken as much pains in *fabulous relations*, as ever his *Predecessors* the *Monkes* did; But I do not wonder to see the *Creature* *swolne* so big, when in the first place he vomits out a *Bag of Poyson*.

Aulicus in two sheets and a halfe.

what he had said before

This *Bag of Poyson* (he sayes) was cast into a well at *Dennington Castle*, which lay without the *workes*, between our *Trenches* and the *workes*. You may perceiue by this, for whom the *Poyson* was intended, when it lay so neare our *Trenches*; so that if we had drawne the *Siege* nearer to the *Castle*, we had been drencht to the purpose: See when *Force* and *Treachery* faile, what damnable inhumane shifts they are put to at *Oxford*; no doubt that precious *Bag of Ingratitude* had been a long time *Brewing* there, for our drinking at *Dennington*: This was the old *Court* way of removing *Obstacles*, and enemies, and never more need of it than now: They have a long time endeavoured to *poyson* the hearts and minds of *His Majesties* *liege people*, by falshood, mis-information, and slander; which not taking effect, they fall to *poysoning* their bodies; If they go on as they begin, they may increase the number of the *Common* *liberall sciences* in the *University*, and make *Poysoning* the eighth.

The bag of poyson at Dennington

11. 2. 1644

Though this seeme ridiculous and strange, I tell you it may very easily be done; for they want not those, who have travelled for their skill, and will make *Professours* enough for the framing of another *den*.

what he had said

Expert poysoners at Court.

dummy in Great Britaine; and had *Buckingham* lived, he should have been their *Chauuncellour*, a fitter title than that of *Cambridge*: But there is *Bristoll* and *Cottingham*, who have not had residence in *Spaine*, and commerce with *Italy* for nothing; they know well enough (I warrant you) what belongs to the *Infusion* of *Spanish-figs*, and tempering of quint-essences, without the assistance of an *Italian-Mountebanke*. And when they begin once, to fall upon *poysoning* Wells at the head, *God save the King*, and send him to live longer than his *Father*.

Variety of
poysons.

He tells us that to make triall whether or no the Well were truly *poysoned*, they tryed an experiment upon an horse, which having drank of it swell'd and died within 24. houres. Indeed, *Poysons* have severall operations; some kill in 12. some in 24. some in 48. houres; others in a *Week* or a *Moneth*; and others there are, under which a man may lye languishing a long time, and some to kill at what distance of time, or in what manner you please, either like a violent *Feaver*, or a lingering *Ague*; and some do cause a man to swell before he dies, as this did the horse here spoken of; and others there are which do kill, and cause to swell afterwards, as it is said to have been experienced in the old *Marquisse Hamilton*, and, &c.

Earl of Man-
chester slan-
dered.

And yet *Aulius* tells of our bloody dispositions, whereof he sayes, he hath received a pregnant instance from our friends at *Newbery*; How that the *Earle of Manchester* and his *Souldiers* came into *Master Dolemans* house, and beat out the braines of wounded *Souldiers* there. It is likely indeed, that our friends will send *Intelligence* to *Aulius*; more likely a great deale that this slander was forged against that Noble Lord, as well as those other were formerly of his cruelty to the *Association*: But (to say the truth) we have had, and still (perhaps) have many double-fac't friends, middle temper'd *Tanagers*, which look both wayes still; and could finde in their hearts, if they durst, to continue the communicating of *Intelligence* to *Oxford*.

Many false
friends still.

He tells of our *Souldiers* lifting up boards, breaking down *Wainscot*, and pulling the *Barres* out of the *Windows* to search for his Majesty. I pray you observe the likely-hood of the story! I cannot tell how to make this tolerable, unless he grant, that all success in a *Battell*, will make a great King so little, as to creepe into a *Mouse-hole*.

He tells us of a heavy *layall Welchman*, which blew open a *Prison door* with *gunpowder*, and let out 30. of His Majesties *Souldiers* which were prisoners. They are all *gunpowder Politicians* (we see) from the highest to the meanest: Their designes roule altogether upon *Canon wheels*. Their *English* and *Welsh* are alike, only the poor *Welsh* do all the *Drudgery*.

The misery
of the Welch-
men.

gery, and are put alwayes upon the most tedious and perilous enterprises.

He tels of Major *Pont* a *Scotchman* going about to steal a Troope of horse. But he rememberd himself again, and sayes, that he lay near *Evesham* to intercept Col. *Sandys* his Troop, as they were coming from *Worcester*, and so fell upon them at a place called *Piddle*. This is the noble way of theft, by which our Commanders use to gain Troops of horse, while theirs run pilfering up and down the Countreies, plandering meadows and Stables, to patch up their half Troopes; Nay, they follow the greatest Faires, just like Beggars, Pedlars, Cheats, and other such Caterpillars of the Common-wealth, on purpose to rob the poor Country people, and take away their horses, as they did in *Somersetshire*, at their return out of *Cornwall*, or as *Rupert* did in *Lancashire*, and since that in *Wales*, or as *Maurice* in *Hampshire* and *Dorsetshire*: These young Royalists have been pretty plunderers; but what is become of all? you may hear more of that hereafter in *Holland*, when soule weather comes on in *England*.

He tels us of their Reformed Troop of *Worcestershire*, consisting of 30. gallant *Worcestershire* gentlemen. This *Worcestershire* is neere of kin to *Wales* and *Cornwall*, you may well guess then what kinde of Reformed's those are, Reformed's against Reformation and the Gospel; Reformed's of the old edition, that are loth to part with their *Cathedrall*, their *Copes*, and *Organs* at *Worcester*; and their Prelatical *Prebends*, that are loth to be uncloyster'd, and hope yet for all this to have leisure to make money of their *London* Steele: But because you shall not be ignorant of the mystrie of this *Leadens Steele*, and that you may see what love these men have to the Church, further then for their own ends; I give you to understand, that when the late Bishop of *London* was Dean of *Worcester*, a motion being made for the repaire of the Steele, one of them stood up and said, the charge would be great, but if that the old ruinous thing were pulled down, the very Lead would yield some hundreds a piece, among us that are *Collegiats*: This took among the rest of the covetuous brethren presently, and all concluded it should be so: And it had been done, but that the Citizens petitioned them to let it stand, and that they would repaire it at their own charges, in regard it was an ornament to their City: were not these pretty Churchmen? Alas, a Church, and a Barne are all one to them, pull down all the Steeles in *England*, so they may let them have the money, so their Bellies be not fetcht down, so they may frolicke it with hundreds or thousands per annum. See then, ye Gentlemen of *Worcestershire*, for what kinde of creatures ye fight: you stand (ye say) for the Prelacy; and ye may see by these precious Members, what the Prelates stands for, even their Belly and ambi-

Baseness of
the Cavaliers

Worcester-
shire Reformed's.

Corvetous
Prebends of
Worcester.

What they
fight for,
which fight
for the Vic-
shops.

tion; for shame leave them off, and become true *Reformado's*.

Major Pont.

He tels of the killing of Major Pont, taking his son prisoner, and all the Colours taken, besides *Armes*, and pillage of the field, without the losse of one man. Then it was, because there was hardly a man among them all, otherwise the thing is scarce imaginable; And unlesse that they were men, and stout men too, it is not imaginable how they could beat ours and take their Colours. Thus *Anicus* alwaies straines his Relations into *improbabilities* every way.

blessing goes
ot with blas-
phemers.

Now he tels us of *Basing*, and how that there is not one *Rebell* (horse or foot) within ten miles of *Basing*, but all forced thence by the blessing of God. Forced thence (you mean) by the permission of God; As for the *Blessing* of God, can it be thought to be where there is so much *blasphemy*? will it go along with those forces which fight against his Truth, and their Country? ye have a *Blessed Cause* indeed to maintaine; A Cause that was first forged in *Italy*, fomented in *Spaine*, and now most bloodily prosecuted in *England* and *Ireland*, by the *scum* of *Antichristianisme*, and *Atheisme*, raked together out of all Countries, to the destruction of this: whatsoever we suffer by this *Blessed Crew*, let us take it as a scourge for our sins, while they falsely boast in their successe, as a blessing from God upon themselves.

Marquess of
Winchester.

He tels of the *Loyalty*, courage, and diligence of the Lord Marquiss. A Gentleman indeed of a most couragious Breed: And at every *Siege* (I hear) though there be no *storming*, yet there is a *tempest* ever and anon in his *Breeches*; he can *batten* in his own, as well as his *Predecessor*, one of the *Sages* of his time; and hath an admirable faculty of stopping his ears from the noise of *guns*, and lying a bed in a cellar out of the reach of *Canon shot*: you understand then the courage and diligence of this dreadful *Pignwigin*, this *Scarcron* of honour; And for *Loyalty*, he is like the rest; you know how *Loyalty* is interpreted in this *Age*. As if those could be loyall to the King, which joyn with the enemies of his *Crown*, and Kingdom.

r Henry
age.

He tels us of Sir Henry Gage his bringing supply of *Armes* and *Ammunition* to *Basing*. This Sir Henry is a *Knight* of the latter edition, since his Majesties return out of the West, scarce good enough to be ranked with *Harry Terminus Esquire* (I do not mean of the *Queens* body, but as it is in the *Propositions*) and the rest of the rare *Knightships*, and *Lordships*; for whose *Patents* I will scarce give the price of the *Wax* and *Parchment*; ere long you will see their *Penniless Honours* turned out of the *Courts*, *agrafing* among the *vulgar*, their *Sheepskins* cancelled, and their *Spurs* hackt off by an *Act of Parliament*.

ow little
orth the ho-
are now at
ware.

He

He tells us of two Letters brought by a *Trumpeter of ours* to Oxford, both subscribed [*To the Generall of the Kings Army*] the one to desire a safe Convoy for the Earl of *Denbigh*, the Lord *Maynard*, the Lord *Wenman*, Master *Peerpoint*, Master *Denzill Hollis*, and Master *Whiclocke*: the other for the Lord *Mairland*, Sir *James Erskin*, and Master *Robert Barclay*. These Letters (he saith) were no sooner read; but his Majesty commanded *safe Conducts* to be sent them, vvhich Prince *Rupert* instantly dispright away, together vvvith this Letter to the Earl of *Essex*.

My Lord,

I Herewithall send your Lordship two safe Conducts from his Majesty, according as is desired by you: His Majesties affection to peace being such, as although he could never receive any Answer to those gracious invitations to a Treaty, which have been made by him of late, yet he would not lose the least time in returning his to you, upon so welcome a subject as Propositions for peace. I shall only add, as his Majesty would have been very glad that this overture had been made in such a manner, as that it might forthwith have been accompanied with a Cessation of Arms: But since you have not thought fit to do it in such a way, I shall declare to your Lordship, that it must not be expected, that this Message should set any stop upon the proceedings of his Majesties Army.

Ruperts Letter of safe conduct.

Novemb. 16. 1644.

Rupert

Here *Report* complains of his *Majesty* not receiving any Answer to the former late invitations to a *Treaty*: To which I answer, that his *Majesty* might have had an Answer long since, if so be he would have acknowledged a *Parliament*; which due acknowledgements being once had, the *Parliament* have shewn themselves as ready to entertain a *Treaty*, as his *Majesty* is, or can be. And as for the *Cessation of Armes* so much desired, it would in all probability be of ill consequence to us, and too great an advantage to the enemy.

An unjust complaint.

But by this (*saies Anticus*) you may see the difference of entertainments afforded to such as are Messengers for Peace. The entertainment indeed of the Messengers for Peace on both sides was much different; for I have told you heretofore, how uncivilly ours were entertained at Oxford, and how meanly they were lodged, and how delphighfully scoffed in the very instance of reading the Propositions: Whereas theirs have been received here with all honour, favour, and respect; being honourably lodged in *Somerſet* house, and their whole entertainment far more noble every way. To be quit with them, they should have been lodged in some *inn* or *Almshouse* at *Glouster*, because they were *Royalists*; for ours were had to no better a place than the *Katherine wheels*, for this reason, (they

Cessation of Arms prejudicial

The different
entertain-
ment of
Commission-
ers.

said) because they were *Roundheads*: But as it was beneath the *Majesty* of a Parliament to take notice of such *poor indignities*; so the remembrance of them was swallowed in the earnest and hearty desires of *Peace*; for the obtaining whereof, they venture once again to run the hazard of a *Treaty*.

They never treated yet, but for some by-end to gain advantage.

He sayes, that our *English*, and *Scottish Commissioners* came not empty to Oxford; for they brought 27. Propositions. No Sirrah, they went not empty, for they were full of brave and gallant *Resolutions*, their hearts full of *piety*, *loyalty*, and *fidelity*, and such other noble qualifications, as became *Messengers* from the *Parliament of England* to their *Prince*. And you may the better judge those *Propositions* were no empty things, seeing they were so full of wise and excellent *motions* in the behalf of all the three *Kingdoms*, and to the terror of *Delinquents*; so that (I dare say) *Rupert* had his *Belly* full, and *Maurice* a *Belly* full, and *Brisfoll*, *Digby*, *Corrington*, &c. and the rest of them, their *Bellies* and *hearts* full; never to be emptied again by all the repentance in the world.

The Propositions terrible to Delinquents.

He sayes, that his *Lordship* who was sent to read the *Propositions* to his *Majesty*, did misread *Cheristers* for *Choristers*: Suppose this be true; is the mistake of a *Letter* such a matter, considering what a fine *ridiculous tumult* was made when the noble *Lord* was a reading? who notwithstanding spoke with such courage, that the elevation of his voice drowned their confused *murmurings*: This speaks him an excellent *Spirit* to go so bravely through with what he had undertaken; and in the midst of so many *foaming Delinquents*, proceed with such undaunted alacrity in proclaiming them *unpardonable Traitors* to the *Kingdom*. Sirrah, he neither mis-read, nor stammered, when aloud he pronounced *Rupert* and *Maurice* *Traitors* to their faces, but made the *scornfull youths* look pale upon the matter, as if their hearts had been *Lap-stones*, or sent trembling before hand to the *Hague*, as if themselves meant not to tarry long behind. Had *William of Cambridge* been there, it would have fetcht down his *ruddy countenance*, and wrought more upon him, then three years *imprisonment* with *four of hanging*: His brethren the *Bishops* look as fatally to hear the sharp sentence against their *Hierarchy*, as if they had gotten *Copies* of such oppressed *countenances* as were wont to appear in the *High Commission*, staring at the name of *Reformation*, and *uniformity* with the *Church of Scotland*. You may judge by these how it wrought upon the rest, to hear things propounded so much against the *haire*, and generall drift of their *designes*; and many of them to hear themselves listed in the *black Kalender*, and all things pronounced with such vigour, that nothing was smothered between the *word* and *deed*, which might strike home, and terrifie their guilty consciences.

The Earl of Denbighs bravery in reading the Propositions.

The Propositions a terror to Delinquents.

He

He prints our Propositions word for word, and sayes, he hath been so punctuall; because many good people thinke it impossible, that such Propositions as these, should be sent to the King of Great Britaine from his own Subjects. The whole world stands amazed, and Posterity will indeed think it impossible, that the King of Great Britaine, should be so far misled into destructive courses, as to necessitate His Subjects to take up defensive Armes for the safety of their Religion and themselves, against the implacable enemies of his Kingdom, and that he should absent himself so long from His Parliament, and wander up and down in the forefront of those *Miscreants*, to countenance them in their *Traiterous Proceedings* against his faithfull and *Supreme Councell*: If the *Chroniclers* should write all the truth, what *Monsters* will those men seeme unto succeeding generations. Let any reasonable man peruse those Propositions: and then tell me whether the *Parliaments* have desired any thing, but what is safe and honorable for His Majesty, and necessary for his wronged peoples satisfaction and security.

His Majesty
a spectacle to
present and
future times.

He tells us of Colonel *Massey's* promise to give a speedy account of all *South-Wales*. And I dare say, it is none of his fault that the promise is not performed: He hath a *Resolurion* able to swallow the *Conquest* of a Kingdom, if *Meanes* be allowed wherewithall to accomplish it: What *Penny* hath he ever had of the *State*, which he hath not re-doubled with *Honour* and *Advantage* to the Cause?

Colonell
Massey.

He sayes, that *Monmouth* was lately betrayed to Colonel *Massey*. Prethee give him his due, and envy not men of honour, the glory of their actions: the Garrison was fairly won by force to a *Surrender*: He scornes the basenes of a treacherous *Digby*, to sollicite and tempt an enemy with gold, or promises, and give men cause to curse him afterwards, when they are sentenced to an execution: They say he hath been *Tampering* of late at *Abingdon*. Oh *Digby*, The Armes of thy family must be revertit, or the *Heralds* will contrive some monstrous ill-favoured *dash* to emblazon thee like thy self, an unparalleled *Incendiary*; Treachery and Treason (as they have been) shall be thy Supporters, and Nonperil the *Motto*.

Monmouth.

Digby.

Intelligence.

In my last I told you of the *Message* delivered by his Majesties Commissioners in the *Painted Chamber*, before a Committee of *Lords* and *Commons*: Which being taken into consideration, the *Lords* and *Commons*, together with the Commissioners of the Kingdom of *Scotland*, met again in the *Painted Chamber*, and presented them this Answer.

To the Kings most Excellent Majesty.

We your Majesties humble and loyall subjects of both Kingdomes, have considered of your Majesties message of the 13. of Decemb. 1644. sent by

tho

The answer
returned by
his Majesties
Commission-
ners.

*The Duke of Richmond, and the Earl of Southampton, directed to the Lords and Commons assembled in the Parliament of England at Westminster, and the Council Jours: of the Parliamen-
ment of Scotland, and do in all humblenesse return this Answer,*

That we do consent there be a Treaty for a safe and well grounded peace, but since that it will require some time to resolve concerning the instructions and manner of the Treaty, and therefore that your Majesty might not be held in suspense, touching our readiness to make use of any opportunity for attaining such a blessed and happy peace, in all your Majesties dominions, we would not stay your Majesties Messengers till we do resolve upon all the particulars, which we will bring into serious consideration, and present our humble desires unto your Majesty with all convenient speed.

One would think this Answer satisfactory enough for a speedy returne; but they had not cause (it is likely) all the fish, which were to come into the Net; though some think they did pretty well for the time. What desperate Merchants have we here, that they dare traffick still to Oxford: I warrant you, if they should lend any thing to the Parliament, it would be reckoned as a forlorn debt: See what confidence they are raised to by a little thriving of their friends; but take heed Malignants; an Oxford Bond of a hundred pound will never be worth a penny to you, unless to procure a halter in the end.

It seems the Oxford Lords liked their being here so well, that they cared not much for halting out of Town; and therefore lingered out the time with a dilatory imagination, that they had somewhat else to deliver, which hath been published in Print already: but care was taken for the their speedy dispatch, it being signified unto their Lordships, that it was the desire of both houses, that they would be pleased to returne, his Majesty, with that Answer already given to his Majesties Message brought by their Lordships: And accordingly on Tuesday last they returned to Oxford.

Sir *Alecander Carew* was beheaded on Tuesday; young *Hotspur* hath received the same sentence also, as well as his Father, the time of whose Reprieve will be expired to morrow. And *Rogelio Strange* the Conspirator against *Lyn* expects also a fatal sentence: And now the execution of Justice cannot but be very reasonable.

For offence we have daily Newes of treacherous endeavours in many places: As that against Dover Castle: nor is that concerning *Reading* a Fiction: And *Spalding* George hath been fawning upon Generall *Browne* at *Abingdon*; but he finds that all men are not *Hotspurs*, and met with as bad success there, as he had at *Gloster*. He should have remembered that Citizens are honest men, and so saved himself labour.

Knaresborough is yielded, and great hopes there is that *Scarborough* will not tarry long behinde.

Col. *Fox* his Officers in his absence, lately fell upon the enemies quarters, and surprised very many.

Sixteen of the Conspirators against *Dover* Castle are apprehended, and a party of horse are gone to fetch them up to London.

Captain *Buller* hath once again relieved *Abingdon* without any opposition.

Notwithstanding all reports *Plimouth* is yet in a good condition; and will ere long be in better.

Doubt. What may be a main hindrance to the proceeding of our Armies?

Satisfaction. Delay in dispatch of the grand Ordinance, for exempting the Members of both houses from their offices Military, or Civil; for it is most necessary, if the old Commanders must be removed, and new ones put in, that it be done with all speed, lest while the Soldiers are held long in suspense without Leaders, the enemy gain advantage (as he hath done already) by our defect of Action.

London Printed for R.W. 1644.

Oxford
Lords shall
good fishing
here.

A pack of
Traitors.

Treachery
budding.

Knaresbough.

Col. Fox.

More Trai-
tors taken.
Capt. Buller.
Plimouth.

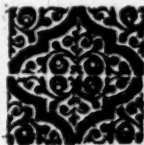
20
CORDA ANGLIÆ:

OR,

**THE GENERALL
EXPRESSIONS OF
THE LAND:**

**Moving XXV. Particulars to the
Honourable Assembly in the High
Court of Parliament.**

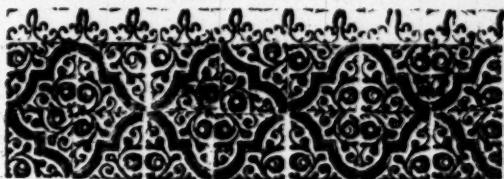
**THAT THE CHVRCH
of England may become a glorious
Church of GOD.**



September 31

Printed in the yeare 1644.





To the High and Honourable
Assembly in the upper and lower
House of Parliament.

Most noble Senatours :

VHereas many petitions are
daily presented before your
Honours, some in the behalf
of their friends, others also
for themselves, and all for succour and re-
leeve ; their causes are heard in your ho-
nourable Assembly, treated on, and accor-
ding to the truth of the cause so is it re-
leeved. Amongst the rest, may it please
your high and honourable Court to deeme
a favourable eye on my petition also, put
up, ~~not in the~~ behalf of my owne particu-
lar, nor of one or two friends alone, but

The Epistle.

in the behalfe of the whole Church: and
whatsoever in it your honourable Assem-
bly conceives not fit to grant, let it be ab-
ortive. Vouchsafe it, most noble Senators,
but an eye in her behalfe, and as your Ho-
nours finde that she hath beene abused, so
relieve her. But because from the highest
Cedars to the lowest Lillie in the Church
of Christ, all are confident in your procee-
dings, rejoycing in your high and honou-
rable Assembly, before whom I tender my
cause, and with the whole Church depend
on God and you for a tryall: till when, we
pray for heavenly wisdom to direct you;
and now, and then, and ever, the grace,
peace, love, and comfort of the Trinitie
to abide with you.



Your poore petitioner in the
behalfe of a distressed
Church,

The Epistle only.

*is written by Hen: Walker? From amongst
the books under some other title
I think he hath bene formerly printed*

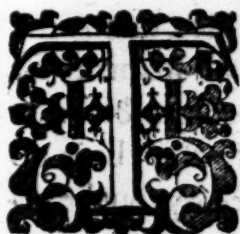


Corda Angliæ?

O R,

The generall expressions of the
Land, moving 25. particulars to
the Honourable Assembly in the
High Court of Parlia-
ment,&c.

I.



That the glory of the *Saint Austin*
LORD may shine *against*
forth, and be expres- *Permenias.*
sed in that fulnesse *li. 2. c. 8. Cy-*
which he is pleased *ril of right*
to discover among *taich. S. Au-*
us, that the talent of the Lord in our *fin of free*
Churches may everywhere be expres- *will. lib. 3.*
sed according to that measure of abi- *S. Ambrose*
on Rom. 1.
Erasmus.
Preacher.
Ier. 4. 2. Mi-
ca 2. 9. Luke 17. 28. Rom. 3. 7. 2 Cor. 3. 10. Eph. 1. 6. 1. am. 4. 1.

A 3

lity

lity which the Lord vouchsafeth us.

II.

Saint *Ambrose* of con.
of *Aquiles*.

Tertullian
to *Scab.*

S. Austin

Epistle to

Donatus,

116.ep.

Counc. of

Trent, pag.

394. *S. An-*

stin de Civ.

Dei, lib. 5.

cap. 24.

2 Sam. 16.

16. 1 King.

1. 2 King.

12. 1 Chro.

26. 30. Ezra

10. Psal. 2. 6

& 149. 2.

Matth. 5. 35

1 Pet. 2. 13.

Rev. 6. 2 Tim. 3. 2. thus as it is. *Sozom. lib. 2. c. 2:* as *Salomon*
and as *Constantine* were settled in peace and glory, in Church
and State, so did they enjoy happy governments in both.

That the Kings Majesty may have
a cleare, quiet, peaceable, and happy
government, over a glorious Church,
and a flourishing Kingdome. And
that such good order be taken herein,
that all conspirators and treacherous
persons whatsoever, whether open
or secret, forraigne or domesticke, a-
gainst his Royall Majesty, or against
our noble Queene, Prince, or any the
Progeny of that Royall stemme, or
against the Church, or State, &c. that
such evill persons so affected, be in no
wise suffered and passed by, but be ut-
terly rooted out and expelled. And
that his Majesty may have all the ho-

nour

(3)

nour, and humble obedience from his Subjects, as is meet to so excellent and worthy a King.

III.

That the government of the Church be no more wholly left to Bishops impious government, to bring such scandall as it hath done to Religion; but that there may be lay Elders, according to the Primitive Churches, or some other government under the Kings Majesty (as the Honourable Assembly shall thinke meet) to assist the Clergy in Ecclesiasticall matters, that so the Clergy bee not taken off from their Pulpits, as they have been, to the great misery of many Congregations under them. And that all Pastors may therefore hereafter perform their office of preaching, as they ought to doe, to the peoples edification, and comfort, feeding the flock of Christ.

That

*Cyrito
Theodosius
Epist. 17.
Tom. 5. So-
crates lib. 1.
cap. 9. of
Constantine
B. Jewels
Epistle on
the Coun-
cel of Trent.
Pelido. on
Richard 2.
Councell of
London un-
der Hen. 1.
Exod. 24. 1.
Matt. 21. 23
Acts 4. 5.
1 Tim. 5. 17
1 Pet. 5. 1.
1 Tim. 6. 1.
1 Tim. 4.
14. John 3.
verse last.*

(4)

IV.

Authen tit. 133.

Counc. of Trent lib. 2.

pag. 249.

Hil on Mat. 25. Canon.

Gregory lib.

4 Epist. 38.

Eusebius of

preparation

lib. 7. Corn.

Bitonto in

the chap. of

Trident.

Councell of

Trent lib. 8. pag. 735. 2 Pet. 3. 6. Matth. 10. 24. Matth. 17. 18.

1 Pet. 5. 3. Matth. 11. 1. Marke 3. 8. & 14. Acts 10. 42. Rom.

15. 20. Gal. 1. 16.

That the Bishops bee henceforth preaching Ministers, and not any more lifted up to such lordly hierarchy as they have beene heretofore: that they may bee wholly taken off from temporall matters, and reduced onely to the ministry of the Word, the Sacraments, and Prayer, and such like offices of the ministeriall function, as are warrantable, and according to the word of God.

V.

Can. Apost.

ch. 5. Sim on

the Church

pag. 264.

Hist. Magd.

cent. 3. ch.

10. Comen.

Func. in

That every Congregation in the kingdome of England may bee furnished with an Orthodox preaching Minister, that may preach constantly and truly, the Doctrine of the Lord Iesus Christ: and that more-

over

over no Minister have the charge of more
 then one Parish under him; and that no
 Congregation may bee compelled to enter-
 taine an unable or ungodly Minister against
 their wills; and that no Pastor being set o-
 ver any Congregation, bee suffered to live
 idly, but may be compelled to expresse his
 paines in the ministry constantly, as a faith-
 full Pastor of Iesus Christ.

Chron. lib.
 6. Jerom
 catal script.
 eccl. Theod.
 lib. 4. ca. 22.
 Councell
 Trent. pag.
 250. Psal.
 5. 16. Pro.
 27. 1. Pro.
 24. 18. I say
 42. 10. Eze-
 kiel 13. 18.

Hosea 4. 6. Mal. 2. 7. Mach. 5. 15. Luke 10. 2. Acts 20. 28. 1 Pet. 5. 2. S:
Hierom saith in his 84. Epistle to *Eustochium*, that there are some proud
 Priests, who are made Deacons and Ministers for no other end, but
 that they may have liberty to shew themselves pleasant before women;
 and such mens care is all upon their apparell, that it may be trim, and
 sweet, that their shoes sit spruce to their feet, that the haire of their
 head be finely wrinckled, and curled, and that their fingers may glister
 with gold rings. Such men (saith the Father) when you see them, you
 may rather judge them bridegroomes, or wooers, then Priests, or men
 of the Clergy.

VI.

That no Minister whatsoever, may bee
 suffered to teach or preach any doctrine
 grounded onely upon the bare opinions of
 men, except he can also prove it so to be ap-
 parently evident by the word of God. And
 that neither the Minister nor people may be

Secrat. eccl.
hist. lib. 2.
cap. 38. Jo-
seph. ant. lib.
20. cap. 2.
Euseb. lib. 5
cap. 11. Pla-
tin. in vita
Lucii. Eu-

B

op-

Feb. lib. 2. cap. 11. Tre-
nau contra
Val. lib. 5. oppressed with the observance of such tra-
 ditions of men, which are repugnant to the
 word of God.

Deut. 5. 32. 1 Sam. 15. 22. Levit. 10. 1. Jer. 5. 31. Hosea 9. 15. Matth.
 15. 3. Marke 7. 8. Col. 13. 8. 1 Pet. 4. 11. 2 Iohn 16.

VII.

That there be no such disorderly and in-
 terrupted kinde of praying, as is used in the
 Council of Towers, ca- Church Liturgy, but that the Pastor or Mi-
 non 37. and nister only pray aloud in a decent and order-
 38. *Basilon* ly manner to the peoples capacity, as the
 38. Psalm, ly manner to the peoples capacity, as the
Cyprian on mouth of the Congregation, not being in-
the Lords terrupted, the people silently joyning with
 Prayer. him, that so they may pray in spirit and in
 Council of truth together, and that thereby their affe-
 Arles. Cou- & tions may be the more elevated, assenting
 cel of Trent thereto with the word *Amen*, or the like ex-
 pag. 574. pression, without disturbance, as the custome
Ambrose on is, when the Minister prayes one thing, the
 1 Cor. 1. people they interrupt him, and pray for
 14. *Aug. in* something else, who should rather give their
Christian assent to that which the Pastor or Minister
 doctrine, prayeth for, with *Amen*, or the like expression.
 lib. 4. ca. 10
 1 King. 13.
 6: 2 Chron.
 11. 26. 1
 Cor. 14. 16
 Acts 14. 21
 Neh. 1. 6. Rom. 14. 13. Num. 11. 2. 2 King. 6. 17. Ezra 10. 1. Act. 20. 36.
 and 2 L. 5. lam. 5. 18. 1 Chron. 16. 36. Neh. 5. 13. Neh. 8. 6. Psal. 41. 13.

That

(7)
VIII.

That the Ministers of Christ may not be compelled to superstitious bowings, or to wearing of the Surplesse, Tippet, &c. or to observe any other superstitious ceremony, which Iesus Christ never imposed upon them. And that there be no Courts allowed to have power to binde mens consciences to the observance of such things as are not onely not manifest in Gods word, but contrary to the same, which hath beene a great burden to the Church of God.

Councell of Trent. *Ori-gen* 3. *Hom.* on *Jeremia*: *Ioseph. antiq lib. 8. cap. 11* *Ruff. lib. 2. ca. 9. Theod. lib. 5. cap. 8.* *Origen* on *Matth. 25.* *Hom. Cypri*: treatise of the simpli-city of Pre-lates. *Ambr.* on 1 *Cor. 7.*

Hosea 9. 15. *Psal.* 31. 6. *Matth.* 23. 4. *Acts* 15. 10. *Col.* 12. 8. *Tit.* 1. 13. 1 *Pet.* 4. 11. *Mach.* 25. The Prelates which are so in love with Ceremonies, may thinke upon that story of the Devill, in *Iosephus*, who came amongst the Bishops with his fine sleeves, rochet, and every thing as compleat as any amongst them, to the wonder and astonishment of the beholders.

IX.

That the faithfull and painfull Ministers of the word of God may bee reverently respected, and that the people doe diligently heare and attend them, and bee not suffered in any wise to scandalize them, nor have power to depose them, or put them out, whom before

Councell of Trent, pag. 265. Councel of Arles. *Ignatius* in his Epistle to *Ierome*: *Calvin* on

Rom. 12. before they made choice of by a free consent, except upon just cause, and such prooffe
 Beza on Rom. 12. as shall apparently manifest that they are
 Eph. 4. 11. such as ought to bee deprived by the word
 1 Tim. 5. 17 of God, but otherwise to respect them as such
 1 Pet. 5. 1. who have the charge, and are the overseers
 Acts 46. 47. of their soules.
 Mal. 3. 16.
 Heb. 13. 4.
 Acts 4.
 Ephes. 4. Galat. 3. 5.

X.

Councell of Calon, can. 13. *Speed* That the oath *ex officio* be so overthrowne
 Chron. pag. 88. *Euseb.* that it may never rise againe to exact, as it
 cap. 6. lib. 9. hath done, in the Prelates Courts, extorting
 Theod. lib. 1. cap. 29. upon mens concealed thoughts, molesting
 Socrates lib. 1. cap. 24. innocent causes, by secret suggestions: and
 Sim. on the Church, p. 282. his that all Courts shall henceforth proceed a-
 Magd. cent. 4. chap. 10. gainst onely such crimes as are evident to be
 Ambrose *hom. de Ba-* sins by the word of God, and made mani-
 filic. tradent fest either by the confession of the party him-
 Simson on the Church, selfe without an oath, or the witnessse of ho-
 nest and sufficient testimony by an oath:
 And that every person accused, shall bee
 heard without partiality, or injustice, to
 speake freely what hee can for himselfe,
 in

in any matter or cause, whatsoever shall bee objected against him. pag. 364.
Councell of
Arles, 26.

Article. 2 Cor. 12. 21. Psal. 89. 32. Mat. 5. 45. 1 Cor. 15. 33. John 6. 16.
2 Cor. 10. 8. Gal. 6. 1. Titus 3. 10. Matth. 13. 29. John 12. 6. 1 Cor. 15.
33. May 59. 2. Rom. 8. 35. Matth. 16. 18. John 9. 22. 2 Cor. 2. 8. How
necessary this reformation is, let all men judge, who know the pro-
ceedings and censures of Master *Burton*, Master *Prinne*, and Doctor
Bastwicke, &c.

XI.

That no Ecclesiasticall officer may proceed to penance, or excommunicate any offender for his crime, after he shall freely acknowledge the same, by professing hearty repentance if the crime be private, or a publike acknowledgement and confession, with protestation of penitency, if the offence be notorious, it being the office of the civill Magistrate to doe the rest. Yet if such offenders be obstinate, and will not be perswaded to penitency, he who shall so continue an heretick, may be excommunicated, yet not without the consent of the whole Congregation, in the publike assembly, and then to leavethem to God, and the further punishment of the civill Magistrate: yet to

C labour

Imp. hist.
99. *Infin.*
Spot. 2.
Theodoret.
lib. 2. cap. 4.
Bernard. de
conf. lib. 25.
Cyprian. li.
ps. 2. 1. 6.
9. lib. 2. Pa-
ter Martyr
com. places.
part. 4. cap.
5. Councell
of Trent,
pag. 813.
Peter Mar.
com. plac. p.
57. Deut.
13. 5. Gen.
3. 23. Eph.
5. 11. 2 Ioh.
verle 10.

Rom. 9. 3. labour in the tender bowels of mercy, to
 Matth. 18. bring them into the Church againe by re-
 17. Ier. 51. pentance, and not to suffer (if it be possible)
 16. Eph. 5. the weake brethren to perish.
 11. Rom.
 16. 17. Gal.
 1. 8. Acts 20 28. Acts 1. 15. Gal. 6. 1. Titus 3. 10. Rom. 16. 17. Acts 20.
 28. Iohn 12. 6.

XII.

Socrates lib. That all Ecclesiasticall officers, of what
2. cap. 7. order or degree soever they be in the Church,
Sozom. lib. may be liable to the punishment of tempo-
3. cap. 7. rall Magistrates, as well as the lay people,
Ambrosi. and that not only for whoredome, drunken-
hom. de Ba- nesse, swearing, and the like crimes, but that
silic. traden. Councill of
 Trent, lib. 2. it may be lawfull also for the temporall Ma-
 pag. 161. & gistrate to punish them for abuses in their
 167. Coun- Ecclesiasticall offices.
 cell of Arles
 Artic. 22.

Rom. 13. 1. & 3. 1 Pet. 2. 14. Gen. 9. 16. Iohn 19. 10, 11. The 39. Ca-
 non of the Councill of Towers, doth exhibit all Consistories and Iudge-
 ment seats, and secular matters, not onely out of the Church, but so far
 commits them to the civill Magistrate; that they suffered them not in
 the very porch of the Church.

XIII.

In the third That no part of the Apocrypha bee ap-
Councill of pointed to be read in the Church Liturgy, as
Carthag. it useth to be, notwithstanding many chap-
canon. 47. ters.

ters in the canonick Scriptures which are never read : that therefore onely the Canonick Scriptures may be reade in Churches. And moreover that it be so ordered, that the whole Canonical Scriptures may be appointed to bee read through once every yeare, if not expounded also.

In the coun-
cell of Cha-
lons, canon
47. Saint
Chrysostome
on 2 Cor.
hom. 3. S.
Austin of
the Trinity
lib. 3. cap.
11. *Am-*

brose on the Incarnation of our Lord, chap. 3. Psal. 119. 105. Holca 6.
7. Luke 16. 20. Marke 10 Acts 10. 4. Rom. 9. 12.

XIV.

That the people may not bee constrained in the Sacrament to any particular gesture, or outward Ceremony, nor meet with such disturbance as some have done at that very time, about outward superstition, and vaine trifles. That all such who being in the Church, come to the Sacrament prepared, may be admitted without disturbance. And that the Ministers may bee restrained from that vaine adoration of the Sacrament, by bowing, which many use, to the great dishonour of Almighty God, making an idoll of the bread and wine, given to us for a sacrament ordained by Christ, not to be adored

Councell of
Trent lib. 7
pag. 669.
Tertull. a-
gainst *Mar-*
cion lib. 4.
Basil of the
holy Ghost.
Saint *Cy-*
prian of
Christs bap-
tisme. *Ruf-*
in lib. 1. ca.
14. *Am-*
brose of sa-
cram. lib. 1.
Austin on
Iohn, trea-
tise 80.
Hag. 2. 12.

Matth. 3. 11

John 3. 5.

Rom 4. 9.

1 Cor. 10. 1

Eph. 5. 25.

2 Pet. 3. 21.

Rom. 4. 11

1 Cor. 10.

16. Tit. 3. 5.

Saint *An-**stin* in his

epistle to

*Bonifacius,*23. *Ep.* We

say, saith he,

on Easter

day, this day

Christ rose

from death.

death,

whereas we know that it was many hundred yeares since that

he arose from death, yet wee doe not herein speake lyes when wee so

speake, because every one knowes that we call the day so, by a simili-

tude to the day wherein the thing was done, which by the course of the

yeare is a like day: so wee say such things were done this day, or that

day, for the celebration of the Sacraments, when as we know both the

day and the thing it selfe was long since. Was Christ offered any more

but once, and he offered himselfe, so that the outward things in the Sa-

crament are not very Christ, but the sacrament or similitude of his

death, &c.

red as a God, or idoll, but used as a sacra-
ment. And that the Communion Table
may never any more be altered, or called an
altar, or set up otherwise, but stand as a
Table in the Church, according to Christs
institution. And that the Crosse in Baptisme
be no more tyed to the Church, nor any such
like Popish Ceremonies or circumstances,
as the childe promising and answering in
the godfathers and godmothers, in it selfe
as it were, as if the Ghost of the childe had
at that time being in them. That all such po-
pish rites and superstitions may be reformed:

death, whereas we know that it was many hundred yeares since that
he arose from death, yet wee doe not herein speake lyes when wee so
speake, because every one knowes that we call the day so, by a simili-
tude to the day wherein the thing was done, which by the course of the
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crament are not very Christ, but the sacrament or similitude of his
death, &c.

XV.

Sozom. lib. 7

cap. 23. *Ruf-*

fin. lib. 1. ca.

8. *Socrates*

That all Crucifixes, Candles, Tapers, and
Images bee removed out of our Churches,
and all Idolatry, and such like vaine worship,
that

that to the Church of England may become
so glorious a Church, when she shall be void
of all Popish shadowes and ceremonies,
using no other expressions or jestures of the
body, save onely such whereby the body ex-
presseth that which is in the minde.

lib. 1. cap. 17. Theod.
lib. 1. cap. 18. Ambr. de
obitu Theod.
Magd. hist. cent. 8.
cap. 9. Exo.
20. 4. Psal.

115. 4. *Isay 42. 3. 1 Cor. 5. 11. 2 Cor. 6. 6.* It is lamentable to consider the lying fables and tales which the Jesuites make the simple people beleeve of Crucifixes, and Candles, &c. amongst the rest, how abominable is that fable which they declare and tell the people, of a wicked fellow who never did any good deed in all his life, save onely once he offered a Candle to the Virgin *Mary*, for which, as their lying fable saith, when he was in hell afterwards, he cryed to the Virgin *Mary* to helpe him, and the hearing of him, returned him his Candle againe, with the which he fought with the Devils, and drove them all away, and rid himselfe of them, &c.

XVI.

That such who are studious in Divinity, and have not received (as yet) the orders of the Ministry, (holding no heresie, nor schismaticall doctrine, but such as is sound and orthodox, and have a good report) may be suffered to preach before a Congregation, for the tryall and exercise of their abilities, to the great satisfaction and prooffe on either part: albeit they exercise or meddle not with

Councell of
Toledo, ca-
non 52.
Iren. Saine
Augustine
on the Pro-
phet *Hagg.*
Luke 10. 2.
Matth. 29.
1 Tim. 3. 1.
Isay 58. 4.
Isay 56. 10.
Hosai 4. 6.

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Matth. 3. 11 red as a God, or idoll, but used as a sacra-
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 John 3. 5. may never any more be altered, or called an
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 23. Ep. We he arose from death, yet wee doe not herein speake lyes when wee so
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 on Easter tude to the day wherein the thing was done, which by the course of the
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 &c. crament are not very Christ, but the sacrament or similitude of his
 death, &c.

XV.

Sozom. lib. 7 That all Crucifixes, Candles, Tapers, and
cap. 23. Ref- Images bee removed out of our Churches,
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that so the Church of England may become
so glorious a Church, when she shall be void
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Councell of
Toledo, ca-
non 52.
Iren. Saint
Augustine
on the Pro-
phet *Hagg.*
Luke 10. 2.
Matth. 23.
1 Tim. 3. 1.
Isay 58. 4.
Isay 56. 10.
Hosca 4. 6.

D

any

Rom. 10.
15. This
would be a
meanes to
keepe many
unable

any other part of action of the ministeriall
function, save onely praying and preach-
ing, untill such time they shall bee received
into orders.

Schollers (who are very unfit for the Ministry) out, that such as bee
received into orders, may be knowne to bee able to divide the Word
aright.

XVII.

Councell of
Arles 4.
Councell of
Toledo 37.
canon. Au-
stin 42.
sermons to
the bre-
thren in the
wildernesse
Hierom on
Levir. di-
stinct. 36.
1 Cor. 9. 14
Luke 10. 7.
1 Tim. 5. 18
James 5. 4.
Pro. 16. 26.
Col. 4. 12.

Amos 8. 13. In the Councell of Rheme the Ministers quiet pay was or-
dered to be precisely done, can. 38.

That every allowed Pastor and Minister
of Gods word may have sufficient mainte-
nance settled upon them, in such a forme as
none can deprive them of it, neither in part,
nor in whole, or at any time force them to
sue for it, and so bee interrupted from their
studies and Pulpits to follow the Law, but
that they may have it so settled upon them,
that they may receive it without trouble; and
that all such of them who dying shall leave
behinde them wife or children of honest
and good report, may (in case they should
want) be provided for.

XVIII.

Councell of
Arles 10.

That none be admitted into the order of
the

the Ministry, but onely such who are able to preach & expound the Scriptures, whereby they may discharge the office of a Minister, to the carefull overseeing and feeding of the flocke.

Article. *E-
vag. lib. 3.
cap. 9. Ruff.
lib. 2. cap. 21
Chrys. hom.
on Matth.
Hosea 4. 6.
Ez: k. 34. 2.*

Luke 12. 42. One observes well : he that will be a Minister (saith *Haymo* on *Timoth. 5. chapter*) must have three things in him : First, that he be of a good Religion : Secondly, that he be of a good life and conversation : Thirdly, that he be able to exhort with wholesome doctrine, and to reprove the gainsayers thereof.

XIX.

That some course be taken for the poore, other then that hath been, whereby in many places and parishes the Churchwardens have by sacriledge spent that upon themselves, which did belong to the poore of the Church, and converted it to great benefit for themselves, whilst the poore have had very little of it, or benefit by it ; they have made themselves richer, by making the Church-treasury poorer. That therefore order may be taken, that they may often render an account what they have received, and how utterly against thole deceitfull withdrawing and converting of the Church treasury to their owne benefit.

Councell of
Toledo the.
6. and 51
canon.
Councell of
Arles, 14.
Article.
Councell of
Toledo 9.
and can. 11.
Rom. 2. 22.
Acts 2. 4.
2 Cor. 8. 3.
The 37. ca-
non of the
Councell of
Rhemes is

such

such treasure is disposed on in every particular.

XX.

Councell of
Chalons 50
canon. *Au-*
stin epist.
162. & 166
Councell of
Arles 16.
article. *Au-*
stin Cencil.
epist. 86.
Councell of
Mentsca-
ron 37.
2 Chro. 2. 4.
Lam. 1. 7.
Ezekiel 20.
Isa 56. 4.
Ezek. 22 8.
Holca 2. 11.
The Coun-
cell of Arles
permits nei-
ther mar-
kets, justice
Courts, nor
trading, nor
labouring
on the Sab-
bath day, as
it is in the

That no water-man may row on the Sab-
bath day, as many doe make a practice of it;
no Carrier travell on that day, no Taverne
or Alehouse may enterraine any company
on that day, to drinke or revell, but onely
such strangers and travellers as they have
entertained, and to them onely as diet and
lodging, not to drinke and carouse, nor re-
ceive any company who come of purpose
for jollity, drinking-matches, merriment,
and the like, whereby the holy Sabbath hath
beene much polluted: That no Applemon-
ger, Chandler, Barber, Semster, Shoomaker,
Tailor, or any other trade or occupation
whatsoever, may be admitted to trade, or to
have any employment in or about their vo-
cation on the Sabbath day, save onely such
offices who belong to the Church, to the
poore, to the sicke, or the like, which for
piety ought not, or for charity could not bee
done before, or after the Sabbath, to prevent
the

the doing of it then: but that no sports or pastimes, no common trading for unconstrained uses, nor Courts of judicature, nor any unnecessitated temporall employments and practices, be permitted, or suffered on that day to be done, nor in any part or houre thereof, neither before, in, or after the time of the generall duties in the assembly of the Church.

Townes, Cities, and whole Kingdomes, for neglect herein, as is manifest in the Theatre of Gods judgements, the Practice of Piety, *Enseign*, with diuers Chronicles, and Bookes besides.

XXI.

That what company or assembly soever are tolerated in the Kingdome, yet that all his Majesties subjects in the Kingdome, who are able, and may, doe come to the assembly and congregation in the Church on the Sabbath day, both morning and evening, and there joyne with the assembly during all the time of the exercises of the Church, that so the whole congregation may all partake of those glorious ordinances which shall bee

Acts 13. 43. Math. 23. 5. Levit. 5. 10. 1 Cor. 12. Revel. 2. 3. Phil. 2. Manh. 18. 17. 1 Cor. 14. 24.

E

16. article of the said Councell. Infinite are those examples which might bee alledged of Gods judgements which have fallen upon families,

Socrom. lib. 2. cap. 2. Secret. lib. 1. cap. 18. Euseb. de vita Constantio. lib. 4. Levit. 4. 15. Num. 14. 1. 1 Kin. 8. 14. Ezra 2. 14. Neh. 7. 66. 106. 30. 28. Neh. 5. 13. Psal. 82. 1.

Revel. 12. 3.

used

used in the Church, to the glory of God;
and the comfort of their owne soules.

XXII.

Saint *Am-
brose* of vir-
gins, lib. 4.
Austin of
Relig. tom.

That Popery, and all the reliques there-
of may bee utterly rooted out of our Chur-
ches, and pure Religion settled & established.

1. chap. last. Deut. 5. 9. 1 Cor. 10. 5. Gal. 5. 20. 1 Iohn 5. 21. Deut. 4. 15
Ezod. 3. 2. 8. Father *Latimer* saith in his second Sermon before King
Edward, (speaking how the Romish Bishop stood out to stiffely to
bring in Popery, and settle it in the Church of England) the Bishop of
Rome (saith he) sent him a Cardinalls hat for his labour, but (saith hee)
he should have had a Tiburne tippet, a halte peny halter, and all such
proud Prelates. These Romish trumpery (saith he) never brought good
into England.

XXIII.

Councell of
Towers 11
canon, and
16. canon.
1 Tim. 3. 5.
3 Iohn 6.
Acts 19. 37
2 Cor. 11.
28. *Menau-
der* was a
man so de-
lighted with
wanton
bookes, that
he writ
himselſe 80.

That all Popish bookes, heretically, and
schismaticall bookes, all unjust and scanda-
lous pamphlets, which by due examinati-
on are found so to be; all vaine and ungodly
bookes, ballads, love-songs, and lascivious
bookes, and vaine pamphlets, may be cal-
led in, and no more such may be ever tole-
rated hereafter, or dispersed either in print,
or in manuscript; which vaine bookes, bal-
lads, and pamphlets, have taken deeper im-
pression upon the hearts of many thousands,

to draw them to love and delight in those
actions of sin, into which they have been
seduced by reading of them.

bookes of
love, and in
the end
grew out-
ragious in the love of women.

XXIV.

That the revenues of Cathedralles be em-
ployed to better purposes, and not wasted
upon pipers, dancing-masters, drunken and
debauch fellowes, and such as are no way be-
neficiall or advantagious to the Church of
Christ, to the State, nor to the bodies or souls
of any members of the Church or State; but
that it may be employed on such, and in
such a manner, whereby the Church of God
may be bettered thereby.

Councell of
Towers the
11. canon,
and 16. ca-
non: Coun-
cel of Trent
pag 574.
1 Tim. 3. 5.
3 John 6.
Act. 14. 37.
2 Cor. 11.
28. Is it not
a miserable
thing that
such men

who are very ignorant in the Scriptures, and in the worship of God,
whose whole life is spent in idle songs, in tavernes, and wanton com-
pany, who understand very little or no divinity at all, who are neither
able to preach, nor to expound the Scriptures, shall be entertained into
the Church, whilst honest and sound Ministers are in want:

XXV.

That in all things all care possible may
be taken, that the Church of England may
become a glorious Church.

Theodoretus
lib. 5. ca. 20.
Socrates lib.
1. cap. 1. &
lib. 3 cap.

18. *Heliopolis Iudea. Ruff lib. 2. cap. 30. Sozom. lib. 2. cap. 2. let. 9. 24.*
2 Cor. 1. 31. 2 Cor. 10. 17. Exod. 33. 18. Ioh. 1. 14. & 2. 11. 2 Kin. 8. 11.

FINIS.

(1)

modern human love and delight in the
absence of love; and human love and
delight in the absence of love.

222

THE
BRITISH
MUSEUM

1. The first part of the paper is devoted to a review of the literature on the topic. It starts with a general introduction to the field, followed by a detailed discussion of the various methods used in the study. The second part of the paper is devoted to the results of the study. It starts with a general overview of the findings, followed by a detailed discussion of the various results. The third part of the paper is devoted to the conclusions of the study. It starts with a general overview of the findings, followed by a detailed discussion of the various results.

NY XX

[Faint, illegible handwriting]

THE *21 Novb. 17.* LONDON POST

Faithfully Communicating His
Intelligence of the Proceedings of Parliament, and
many other Memorable Passages certified by Letters
and Advertisements,

From { Chard. { Salisbury. { Leic. ster. { London Derry.
{ Taunton. { { Rutball. { Nottingham. { Cork.
{ Excester. { { Darby. { Dover. { Holland.
{ Dartmouth. { { Lincolne. { Newwerke. { Dunkerke, &c.

Ten thousand pound delivered out of Gold-Smiths Hall to pay our Brethren
the Scots. The distressed Affaires at Corke in Ireland, certified in a Letter
from the Lord Inchiquin, and relieve sent unto them by the Parliament.
London-Derry in some danger lately to be betrayed to the mercil^{le} Irish.
Lieutenant Generall Middleton advancing into the west to assist Colonel
Holborne, and to oppose the Enemy who is now fortified at Chard in So-
m^{er}setshire. Our Brethren the Scots preparing to advance Southwards, and
threescore Troopes of our Horse already about Newcaske collected out of the
Garrisons of Derby, Lincolne, Leicester and Nottingham, &c. A great
blow given to the Hollenders by Sea. The Arch Bishop of Cantuariy past
all hopes to have his Sentence any longer deferred.

Passed according to Order, and Printed for G. B. Decemb. 31. 1644.



GENTLEMEN, I am ashamed
at I am born to write in this Age, in
which Absurdities do: passe for Sense,
and uncertainties, and Reports are
prepared in the Peoples estimation
above the Truth. We have travelled
far, and oftentimes have taken more
than ordinary paines to bring in true
Intelligence, such as is fitt for you to
read, and for me to write, yet I know
not by what unhappinesse of un-
derstanding is hath missed of expected
entertainment: This is it which hath
made me sometimes remisse in my Re-

turnes, which henceforth wee promise to be more carefull to observe. If

R

you

you receive, not what wee shall now deliver to you, you must excuse the Post and condemn your selves.

We could in the first place relate unto you the great successe which it hath pleased God to give unto the forces of Sir *Thomas Middleton*, and Colonel *Mitton* in *Wales*. We could tell you of a party of the *English* Horse, surpris'd by our Forces not farre from *Wem*, but this hath beene delivered by other Pens, and we delight not to give you Repetitions in the Read of Newes: Wee will therefore remove your Observations from *Wales* into *Ireland*, and acquaint you with the present condition of our Garrison at *Cork*, and some other the adjacent parts in *Ireland*, as it was written by my Lord *Inchiquin* himselfe, and directed to a friend of his, a Gentleman of quality now in *London*; The Letter followeth in these words:

I must in the first place crave your pardon in that I am inforced to trouble you so often in the behalfe of divers, to whose importunities I am constrained to yeeld, having no other wayes then by your selfe to give them content, nor means to recommend their suire, to any that is so willing and (I hope) able to doe them good in the advancement of their suites unto the Hon^{ble}.

In the next I shall tell you that if supplies be not sent hither within fourteene dayes, I am affraide that these places will soone after fall into the power of my Lord *Leicester*, or into the hands of the *Irish* who are now all one; And although that we have neither penny of money, neither means to get any, nor any thing for the sustenance of life but bread, of which I conceive we shall feele no want for this moneth to come, yet will neither the want of money or of food so much occasion our distress, as the disaffection of the Inhabitants and our souldiers to the business, which is caused in them by a despaire of the successe of any further supply into these parts, of which I would beseech you to make both the Hon^{ble} sensible, I should wrong you to desire your owne help to hasten it.

I confesse that onely my selfe, and a few more of the like resolution with mee, are truly sensible that the losse of this place will prejudice any of the *English* thinking the condition now offered them by the *Irish* to be very reasonable; and indeed the conditions are far more reasonable then ever they were, before that I began to turne out the *Irish* from us. But the onely name of Peace drowns all other considerations with most of our

poore *English*, who are so desirous to returne unto their former habitation, that the faire promises made them to enjoy (with a toleration from all their Countrey charges) doe serve for a bait to draw them to a certain destruction, which if they receive not at the hands of the *Irish*, I am confident that God Almighty will send unto them by some other means, for I doe verily believe that never people in the world, did more evidently sell themselves and their Religion, then will those *English* who shall put themselves into the hands of the *Irish*, of whose designs they have had already such perfect knowledge, added to the experience of their inclination towards the utter destruction of the *English*, and the extirpation of the Protestant Religion.

From hence you may perceive, that though I intend nothing more (next the preservation of my Religion) then the safety and good of those people, yet if anything shall cause my designs to have ill successe, I find that I must goe under a burden of dishonor from the *English* (who will attribute this attempt rather to my ambition, to be still in command, then the true intent) and I shall suffer the like burthen of scorn from the *Irish*, who will laugh to see my designs against them frustrated, and frustrated by those whom I did build upon for a strong foundation.

But seeing these charges must proceed from such, whose ignorance or interest doe want these tokens of their folly or malice, I shall not regard their censures, whose favours I contemne, but I do the rather grieve, seeing that a small matter, being timely sent, might have preserved us intire, and resolved to pursue the good worke we have begun, untill such other supplies doe overtake us, as are not suddenly to be looked for, from a place wherein so much use of them, with *England* at this present, and it doth perplex me, that for want of so inconsiderable a summe, as is two or three thousand pound, the great hopes we had to revenge the sufferings of our Religion, and the *English* Nation should utterly be lost.

And although it hath made me passionate, to behold this so much hazarded, yet I must confesse I do no waies despaire, that we shall do well enough for all this, having had the great experience of Gods favour towards us, since we first did undertake this business, when the enemy and our wants were in all probability so likely to have effected our ruine, if God had not determined otherwise, as I have written in my Letter to T. W. Wherefore I am confident that some supplies will be sent unto us, before our want shall be overcome.

The Rebels have besieged *Dunsmen* these three last weeks, and the place was in great want of Bread, which I have well supplied, Captaine *Sturmy* hath likewise sent cloathes and some other necessities to that place

which (I thanke God) is now in much better condition, then we our selves are. That Fort hath lately taken a Frigate which came from Spain, laden with powder and salt, it is a Vessell very usefull for the service of this Coast, and she hath twelve pieces of Ordnance in her. I will add no more unto your trouble, but remaine

Your Servant,

Crke, &c.

Inchiquin.

There was a report about three weeks since, raised by Malignants, that this noble Lord began to desert the Parliaments service, and to be inclined to the new Cessation of Arms in Ireland, but this Letter written by his own hand, can undenyedly witness the contrary, and justifie his honour, which is so full of integrity and resolution, that were there more such Lords in this Kingdome, our affaires in Ireland would be in a more secure condition, then at this present they are, neither would the Cessation of Armes find there such entertainment as it doth.

The Parliament of England, to testifie how mindfull they are of the present condition and necessity of that sad Kingdome, and of the merits of so brave a man, as is this Lord, they have dispatched two Ships laden with provisions to Cork, and we understand that foure Ships more are gone to their reliefe from Holland also.

But before we depart from Ireland, we conceive it will not be amisse, in this place to represent unto you, the endangered estate of London-Derry, in the Province of Ulster, and how near it was to be lost, by the unfaithfulness of the Governour, and of the Garrison, the manner whereof, as it was expressed by a Scotch man in his Letter, we shall here for your fuller satisfaction exhibite to you.

Beloved Cezia;

My love to you remembered, these are to shew you, that I am going for Ireland at the Writing herof, and that I received a Letter this last day, from Master Noble one of Glasgough in Scotland, shewing me that there were six or seven Merchants newly come from London-Derry in Ireland, which Town they came from on the twenty five of Novemb. last. He did write me from Glasgough on the twenty eight of Novemb. shewing me further news, that all the English in London-Derry had in a manner revolted the Common, and slewed all our Scottish Ministers, and sent them back to Scotland;

forbid

forbidden all the Scots in that Town to read a Chapter of the Scripture, or sing a Psalm after dinner or supper, and Captain Robinson, Merchant of Straband was in James Stuar's House in London-Derry, reading of a Chapter in the Bible, and singing of a Psalm after supper, where the Count of Guardamola and his brother opened the door with four hammers, and 1607 James Stuart and his wife, and kept them both prisoners in the Count of Guardamola's night, and further he writeth, that Sir Robert Stuart, Colonel Mervin, and the Major of the Towne had almost betrayed it for they had gotten into the Town six or seven hundred English and Irish, who with their factions in the Town, were all in Armes before any man knew of it, and when all the Troops abroad, and many of the Countrey came thither to know their meaning they were all put to the sword, and did lay down their Arms, and they do report that this was occasioned by Colonel Mervin, whom the Earl of Ormonde had made Governour of the Town, and they do heare that Sir Frederick Hanilton is admitted into the government of that place by the Parliament; and thereupon that Colonel Mervin knows not down to keep his promise, and it is said that Sir Robert Stuart and the Major of London-Derry, do second him. And it is to be feared, that if they be not prevented by God, they will bring the Irish Army into that Countrey. This is all the news that I can write worthy of note; but only this, that our friends they keep all the parts close but one, which is strongly guarded with Soldiers, so he suffer none to come in, but such as leave their Swords and Armes at the Gate, and holdy the

only one way, and I will not be blamed or dishonoured. Yours, &c. As I was moving from Ireland, I discovered at Sea a tall ship that was got before mee, but we could not take her because shee had gained the advantage of a strong wind, and was by far a better Saylor: In that bottom I understood that the Marquess of Antrim, and the Dutchess of Buckingham were both embarked, with full speed they plough'd through the Sea, and made good their course for England, I could not certainly be informed whether those great and dangerous personages were in that State of safety or no, but only so I gathered from Report. And surely if they were there, I cannot conceive that they meant any good by this voyage to the State, but only to acquaint some evil Counsellours here with some new designs, or to provide monies for the continuing of the war in Ireland, or to give, or to receive instructions, and whilst his Majesty is desirous of a treaty for peace, to raise tumults by the prosecution of the war.

And because it is my hinc to make mention of his Majesty, I conceive

that from himself he never advised or gave any immediate instigation to a-
yn to betray that trust imposed on them by the Parl, as to deliver up their
Garrisons into the hands of those who doe endeavour and complete their
destruction, I doe rather apprehend that it is the fruits of their Concell
who receive as their growth or their graft from Spawes; and who account
any thing to be lawfull which they finde expedient to bring their designs
about, taking with them that advice of Virgill for their warrant and their
principle.

Datus an Verus. Quis in Hoste requirit?

It matters not, if Conquerors we are,

By open Valour, or deceit of Warre.

And those Counsellors as they are dangerous in their number, so they are
odious in their nature. We have not almost a Garrison of any concerne-
ment which they have not beene tampering with, and who knowes whether
at this present they have not some secret Plot upon this City. I am sure of
it, that on this time twelve moneth they had, and the Mercy of the Parl hath
yet spared those who were to be Acto's in it. It hath beene ever it (since
the warres began) the Winter-works of our Adversaries to endeavour to
compasse that by Stratagemme which they could never attaine by Force.
And this is that which hath made the Axe of the Mentall Court so sharp,
and which hath folded so many cords, so for this no Act of Mercy
will take place, and that we are every where beset by such cruell and vile
Enemies. We will passe from this to the triall of Mr. Roger Lestranger, who
on Saturday last, December the twenty eight was brought before the Court
Martiall to receive his last sentences: he had confessed his offences before,
and now had brought a paper to talis his innocencie, which with much
importunity he desired might be read, but in regard that he had spoke
before what he could in his owne defence, and that thereupon the Court
had proceeded unto judgement, the sentence of death was pronounced
against him, which was to hang by the necke until he was dead, whereupon
he intreated that the apprehension of his death might be taken off, and that he
die on my Soule, and in his returne from whence he came, having beene
need, exchanged the safety of his body for the welfare of his soule, he
more cried out, Lord have mercie on my Soule, *Lord have mercie on my Soule.*
If you please you may take off your eye from his Delinquency, who
his offence is condemned to death, and bestow it on Sir John Norton
desiring pardon for his offence would faine enjoy a longer liberty for
life. He had heard that the House of Commons would admit of no peti-
ons for the space of ten dayes, and I doe believe that he was glad of it, he

did therefore addresse himselfe to the House of Peeres beseeching them for a pardon for his Sonne and for himselfe, to which the Lords consented, but the petition being sent to the House of Commons for their concurrence it was after a long debate denyed; It seemeth that Capraime *Herbarn* the sonne of Sir *John Herbarn* is better resolved for death then is his father, and therefore yesterday on the Lords day *December* the twenty ninth, he sent to all the Churches in *London* desiring the prayers of the Congregations for his preparation for a better life.

According to our accustomed method we will here impart unto you the occurrences beyond the Seas, which we will contract into as short a roome as wee can. The *Dunkirks* have taken nine *Holland* ships coming out of the *Easterne* Countreys, eight of them are said to be laden with *Corne*, *porrashes*, *windashes*, *Hemp*, and other commodities; the other was laden with fifty last of *Copper*.

We understand from *Norimbergh* that the Emperiall Army under the Command of *Salza* is utterly defeated, for he hath left but fiftene hundred foot, and three hundred horse, which are quartered in the suburbs of *Madenburgh*, the Inhabitants not admitting them to come into the City.

The Ambassadors of the Christian Princes are still at *Munster* in *Westphalia* upon a treaty of peace they have given in their propositions to the Mediators. The *French* demand that all the Princes and States of the Empire may send their Deputies to the said Assembly, which the Emperour before refused to grant. The Imperialists demand that *Germany* may be reestablished in the same condition, as it was, in the years one thousand six hundred and thirty. And the *Spaniard* require, that full recompence may be made of all things taken from them, and that all things may be reduced into the same state as it was at the treaty of *Torinus*; And I would to God, that the businesse of the Sword were onely confined into those parts; and that other Countreys did not suffer through the avarice or ambition of such disaffected Counsellours, who like unskillfull Controversers doe know how to raise the spirit of war, but being raised, know not how to appeale it.

Since Colonell *Holborne* hath relieved *Taunton* Castle, we heare of little action in the West, some say that he hath since fortified the House of Sir *John Evelyn*, others, that he is now fortifying about *Chard* in *Somersetshire*, which is a near neighbour unto *Taunton*, and will be the better able to assist it in the time of need.

We understand that his Majesty hath divided his forces, and sent one part into the West, under the command of Prince *Maurice*, the Lord *Hopton*, and Colonell *Goring*, after whom the Parliament is sending a strong party, who following them on the Reare, and Colonell *Holbornes* forces meeting

(3)
meeting them in the Van, may give a happy and speedy account of this service, and by consequence of the clearing of the whole West from the Tyranny of the Malignants. I have heard that the enemy doth make every considerable place wheresoever he doth come, it doth behoove him to doe, for what he looseth now in the West, will not easily be recovered againe: It is reported that Prince *Rupert* is advancing with another party towards *Newark*, where no doubt but he will be wellcombed by the Parliaments forces, for as we are certainly informed, we have thereabouts already three score Troops of Horse, collected out of the Garrisons of *Derry*, *Leicester*, *Lincolne* and *Nottingham*, besides some others sent by my Lord *Fairfax* to their assistance, you may adde to this, that our Brethren the *Scots* are preparing to advance Southwards, under the command of the Earl of *Kalendar*, and to that purpose an order is passed for the payment of ten thou and pound unto them, which is to be paid by the Common Goldsmiths Hall.

We were informed, not long since, of some good service performed by Major *Dewet*, not far from *Salisbury*, since which wee hear hee lost some of his Troope of Horse, who sleeping in the dead of night, were surprized by the Enemy, but to ballance that losse, we are advertised that he hath lately fallen upon the enemies quarters at *Rushall*, where hee took diuers Prisoners of quality, and twenty good Horse, without the losse of horse or man.

We have received intelligence, that there are foure Ships gone from *Excester* and *Dartmouth*, laden with Perpetuances, Serjes, Bixes, and Kifies, into *Holland*, which was conveyed and guarded by a Dutchman of War, which (if it be suffered) will spoile the Trade of *London* and many other places in this Kingdome.

There is a report about the Town, that the Parliaments forces are removed from the West, from *Taunton* Castle, but it is not so, for they are still quartered there, and the enemy is at *Chard*, Lieutenant General *Middleton* is marching down with considerable piety, into the West, to the assistance of our forces. The complaints the betraying of *Dover* are not yet come up, they are now every day expected, the voice of the Towne that Master *Roger Le Strange* shall suffer on to morrow day, but I am confident they are mistaken, the Parliament is full of pardon and clemency, and although the offence of the young man be of a high nature, nevertheless it is possible that he may find mercy.

There was this day ten thousand pound sent out of Gold Smiths Hall, for the payment of the Scotch Army.

The Decree for *Worship* is completed, and is now almost ingrossed in parchment to be suddenly dispatched to the Lords. The Lords sate long this day concerning the Archbishop of *Canterbury*, you will more suddenly understand his sentence, in the generall satisfaction of the Kingdome.

F. N. I. S.



22

GODS EYE

ON HIS ISRAEL:

OR,

A PASSAGE OF BALAAM,
out of NUMB. 23. 21.

Containing matter very seasonable
and suitable to the times;

Expounded and cleared from
Antinomian abuse;

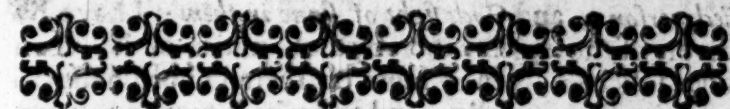
With Application to the present
estate of things with us.

By THO. GATAKER, B.D. and Pastor of Rotherhith.

PSALM. 94.

9. He that planteth the ear, shal not be hear? he that formed the ey,
shal not be see?
10. He that chastiseth the heathen, shal not be correct? he that teach-
eth man knowledge, should not he know?
11. The Lord knoweth these thoughts of men, that they are vanity.
12. Blessed is the man, whom thou chastenest, O Lord; and teachest him
out of thy Law.

Printed by E.G. for Foully Clifton, and are to be sold at his shop
on new Fishstreet-hill under Margarets Church. 1644.



TO THE
Religious, Iudicious, and
Ingenuous READER:

For such should I desire all that read me to be;

Religious, *that willing to be informed of the truth;*
Judicious, *that able, when held out, to discern it;*
Ingenuous, *that ready, when convinced of it, to acknowledge it.*

Or, Because this is matter rather of
wish, then of hope,

To any READER indifferently;

Those especially of mine own Congregation,
either untainted, or tainted with
Antinomian opinions.



Having in the course of my ministry among mine own people delivered, and in conference with others elsewhere declared, my judgement, concerning a passage in *Balaams prophecies*, much pressed by our *Antinomian Teachers*, for the proove of one of their principall Positions, concerning the present estate of justifi-

sed persons, and Gods sight of sinne in them; I have by divers of those, who thereby took notice of it, been since solicited, yea by some of them importuned, to explain it more fully, and to make it more publike. Which motion, albeit I did for some space of time entertain with a deafeare, as being one well-neere spent, and too well conscious to my self, how unfit, at these yeers, and this weaknesse, (which might justly plead a discharge from such employments) to be drawn forth into the field, and engaged in matter of *controversie*, further then the safety and welfare of mine owne flock might there in be concerned; yet for some *considerations*, which I shall not need here to relate, I have at length been induced to condescend to the desires of those, who have herein been so earnest with me. and this the rather, that I might thereby take occasion, to vindicate my selfe from some *aspersions*, which some of these mens followers have endeavoured to fasten upon me; as if I had *falsely* and *unfaithfully* related their opinion, in the point especially, which they ground on that passage of Scripture here dealt with; whereby they affirm, that

God doth not will not, cannot, in these times, see any sin in any of his justified children.

Which *Position*, albeit with much confidence they maintain, and with no lesse eagernesse contend for, as hereafter shall be made to appear; yet when it is charged upon them, their disciples are wont to cry out and clamour, that they are belied, wrongfully traduced, and injuriously dealt with, as being charged with that, which they neither teach nor maintain. And indeed, to meer strangers, or even to some of their own followers, who bring but novices yet in the schools of these mysteries, may chance

8. Abscondit se, quantum potest, totamque prudentiam in latebrarum ambagibus torquet, alie habet, in ceca detruditur, per anfractus seriem suam evolvit, tortuose procedit, nec semel torus, lucifuga bestia.

Tertul. ad Val c. 3. ἡ τὰς ἀντὶ τοῦ ἐλπίδος, καὶ τὰς καὶ τὰς ὀφθαλμοῦ παρὰ τὴν ἀντιμετώπιον ἀμφοτέρωθεν πάντα πείρει ἐμπίπτει, καὶ ἡ μάλα καὶ ἐλπίδα ἔχει ἀλλοίωσις, ἀλλὰ δ' ἐν τῇ μῶν ὁπωπὴν. Αἱ δ' αὖτε ἀδελφότητες ἀφ' ὧν φεγγασι παροῦσι. Oppian, l. c. l. 3. Ubi sensere se apprehendi, effuso atramento insulcata aqua, absconduntur. Plin. l. 9. c. 29. 1. Ut asperse salisutis nebulis seductus, se ē amisse se videat, qd jam certum tenebat, et intra tenentia manus totus amittatur, qd totus ante videbatur. Greg. p. fl. l. 3. c. 1. § 12.

h Mr. Randall,
Mr. Simson,
Mr. Lancaster.

most (g) loath to be seen and appear in its own likeness. and when it is therefore pursued, that it may be attached and brought forth to light, it either beddeth it self with the Eel in the mud, or with the (h) cuttle-fish, so discolorereth the waters about it, that men seem to have lost the sight of what they even now saw, and to be as if they wotted not what were become of that, (i) which erewhiles they deemed themselves to have had, either cleer in their eye, or fast in their hand.

This practise discovered it self over-sufficiently in those (k) three grand patrons and ring-leaders of this faction, what time they were convented before the worthy Committee of the honourable house of Commons in the Star-chamber. Where being required, or requested rather, to deliver their opinion in divers points then propounded unto them, for the cleering of themselves and the doctrine taught by them, they sought at first by all means to decline giving any answer at all; and, being pressed upon it, when they could not well avoid it, the answer they gave was in such generall, obscure and ambiguous terms conceived, as that they might seem to say somewhat to the point propounded, and yet conceal what their mind might be in the main matter intended.

My chief entendement therefore at present shal be, not so much to debate or discusse the points in controversie between us and them: (I shall leave that to those that have better abilities and more leisure: and the truth is, that in some particulars their assertions are so grosse, that the very

very (l) discovery by uncasing and devesling them of those veils & dressings wherewith their paterouns are wont to disguise them, is refutation sufficient :) but to make manifest and lay open only what it is that they maintain; that it may not be deemed, as their santoners and followers use to affirm, that in dealing with them, we fight but with (m) shadows and (n) spirits of our own raising, or (o) shoot at a man of straw that our selves have set up, or to hack and bew (p) a post, which instead of an adversary, when we have none, we have made choyce of, whereon to exercise our arms and our armes.

¹ Demonstrat^e
solummodò de-
struere est. Ter-
tull. adv. Valent.
6. 3.

m En συμμυ-
ρασιν ἀπολεῖς,
οὐκ ἵμας δι-
τὰς σκιάμας χι-
των. Plato de leg.
l. 8.

n Cum larvula
Plato leg. l. 8.

Lucian. Plin. prefat. ο κρημαίνοντας ἰδούλον ἀφύρον, γυμναζέμεν οὐκ αὐτό. Oi πῖρραδοι, ἰπποδρόμους ἀνταγωνιστὴν ἔχοντες, δόξαρον ἀμύνειν γυμναστές, καὶ κρημαίνοντες, ἐκεῖ τὸ ἵππον γυμναζέον. Chrysost. in Mat. orat. 33. Τὰ πῦρρα, τοῦτον ἀνταγωνιστὴν, ἐξ ὧν ἡ ἐκ γυμνασίου πῦρρα συνδιδόντων, ἰπποδρόμους ἐπὶ κόπας ἀνίστην, ἐκαστοῦτον. Lucian. de sect. p Contra palum in terram defixum, tanquam contra adversarium, cum cruce & clava, dimicabant tyrones. Veget. milit. l. 1. c. 11. & l. 2. c. 23. Inde, pali vulnera, Juvenali sat. 6. &c. caesus assidula sudibus, Scutoque lacessit.

The question then is, what it is that these men maintain, concerning Gods sight of sinne in the faithfull. which (to state aright the controversie, as it stands between them and us) is not either concerning the efficacy of justification in generall; or concerning Gods sight of sin generally in such as believe and are justified; (that which would be observed, to discover the meer impertinency of a multitude of allegations, which out of orthodox authors concerning those points these men heap up to no purpose) but whether God do, or will, or can see sinne in the same manner in persons so qualified and estated now, as in former times he did. In which question we maintain the affirmative, to wit, that God seeth sinne in such as well now, as in former ages he did; they are stiffe for the negative, to wit, that albeit in former ages God did see and take notice of sinne in such, yet in these dayes he doth not, he will not, he cannot so do.

That

That this is the true state of the *controversie* between us and them, may appear by a prolix *Treatise* of this argument, generally received, and highly esteemed with them, the book beareth this title.

The Honey-comb of free justification by Christ alone: collected out of the meer Authorities of Scripture, and common and unanimous consent of the faithfull Interpreters and dispensers of Gods mysteries upon the same; especially as they expresse the excellency of free Iustification.

This is said to have been preached and delivered by *Iohn Eaton*, while he lived, and was since his decease published in Print by *Robert Lancaster*: the same man that set out some *Sermons* of (q) another, now, I hope, with the Lord; which yet, in regard of divers passages too much tending to the countenancing of some of these mens unsound assertions, it may well be wished, had rather died with the *Autor*, that so the errors, which had escaped him, tho a pious person otherwise, might have rested, if it might be, with his remains.

The main subject of this book is to prove the point above-mentioned, to which purpose, that we may not mistake him, he maketh (r) a distribution of *believers* or *justified persons* in regard of their estate in this behalfe according to three distinct times; the time of the Law, the time of *Iohn Baptist*, and the time of the Gospel: the first, glorious; the second, more glorious; the third, most glorious. And if it be demanded, wherein the difference of these degrees of glory in those severall times consisted; he thus laith it down.

(s) The first time of the Law was glorious; because (t) *Iesus Christ* was in it; and (u) glorious things are spoken of the City of God that then was, yet *Christ* and those glorious things were veiled and greatly obscured with the bondage and terrors and legal government, not onely of the ceremonial law,

q Dr. Crisp.

r Honey-comb
chap. 6. pag. 98.

f Pag. 98.
Hie. 13. 8.
u Psal. 37. 3.

law, as the Papists hold, but also of the morall law, whereby sin was severely taken notice of, and also punished sharply in Gods children.

(a) The second time between the Law and the Gospel, to wit, the time of Iohn Baptist, continuing unto the death of Christ, was more glorious then the former; (b) because in it the former legall severity, that then lay upon the Children of God, began now to slack and cease. For altho Iohn laid open their (c) sinnes, and the danger of them; yet we read not (d) of any punishments inflicted on Gods children. whereupon tho (e) Peters foul fault of denying and grosse forswearing his Master, and other sinnes were taken notice of in this middle age, yet no punishments were inflicted upon them for the same.

(f) The third time, the most glorious, is since Christ groaned out his blood and life upon the Crosse; by which the (g) sinne it self, and (h) guilt, and (i) punishment are so utterly and infinitely abolished; that (k) there is now no sinne in the Church of God; and (l) that God now sees no sinne in us: (m) and whosoever beleeveth not this point, (thereby (n) robbing this third time of her glory, and Christ of this full revealed efficacy of his blood) is undoubtedly damned.

To the strengthening of this his fiction concerning this last period of time, he abuseth divers places of Luther, Calvin and other worthy Divines, who in all likelihood never once dreamed of this his fancy; (which I will not stand now to dispute;) those words of the Creed, (o) One holy Catholike Church; (as if Gods people before Christ appeared in the flesh were not (p) holy, as well as they that now live) and among other Scriptures, that of Iohn (q) he came to take away sinne; and in him (that is, (r) faith he, in his body the Church) is no sinne! So that the main glory of the state of Christian men, or the believers of these times, he makes to consist in a freedom from

(The Autor of
the bloody Te-
nent. Propof. 6.
See on use laft
of the enfuing
Discourfe.

† Honey-comb
Chap. 3. pag. 35

u Chap. 4. p. 61.

x Chap. 3. p. 77.

y Chap. 3. p. 35.

Gods fight of sinne in them, and his being offended with them for it; (s) some other the fruit and effect of Christs coming in the flesh, in a procurement of permission for all sorts of religions) that tho they now sinne never so grievously, yet God is not so much as angry with them for any of their sinnes, much lesse doth he chastise any of them for the same, as in the first period of time he did: yea that he doth not so much as see it, much lesse take any notice of it, as he did yet in the second; and his main conclusion therefore is, that (t) God seeth now no sinne at all in his justified children. I adde, that, as he doth not, so he will not: for, (u) God, saith he, seeth all things, saving that which he will not see, and which himself undertakes to abolish out of his sight, that he may not see. and yet further, that he cannot. for how can God see sinne, where no sinne is? as was before by him averred. and (x) it is impossible, saith he, for us to hope that God should love us, till our sinnes are clean put out and abolished. and again, (y) He that beleeueth that Christ hath taken away his sinne, as as clean without sinne as Christ himself.

Hence then it appeareth, that the matter in controversy, as before was said, between us and these men, is not how farre forth sinne is removed or abolished in beleevers, or how farre forth it is by justification abandoned, or in what sense God is said to see, or not see sinne, or to take notice of it, in beleevers and justified persons; but whether God do see, and take notice of, and chastise sinne in such now, as in times past he did. and you see the point determined directly for the negative, that God doth not, will not cannot, see, or take notice of, any sinne in any beleever, much lesse chastise any such (albeit in former times he had went so to do) for ought that now he doth amisse. in plainer terms, that tho a beleever fall never so foully, or live never so loosely, God doth not see it, nor take notice of

of it, nor is at all offended with him for the same. For example; suppose a *Christian* travelling into *Turky*, and falling into the hands of *Mahometan pirates*, who by torture would enforce him to deny *Christ* and *Christianity*, if such an one, to escape torment and attain liberty, should with oaths and execrations deny *Christ*, and abjure his *Christian profession*; that God would not so much as take any notice of it in him; albeit in *Peter*, when he offended in somewhat the like case, he did. again, that howsoever, when (a) *David* committed adultery with *Bathsheba*, and to smother his sinne and enjoy her, took away the life of her husband *Uriah*; God beheld it, took notice of it, was displeased with him, and (b) chastised him very sorely for it : yet in these dayes, if the like wickednesse should by any believing persons be perpetrated, to wit, that a stranger should sollicite a mans wife to uncleannesse, and she admit him to her husbands bed (c) in his absence, being either about public service, or private employments, abroad; and they should afterward both further complot together, to take away the life of her husband, that they might the more freely enjoy either other; God would not so much as once so see it, as to take any notice at all of such villany; or be at all angry, either with the one, or the other (supposing them to be such as *David* was) for so doing; or ever so farre forth call them to a reckoning, as to chastise either of them in the least degree, for the same. which doctrine, whether it be not such as removeth a main curb of restraint to keep men and women (in secret especially) from sinne : and whether it be a lesson fit to be instilled into the minds and heads of young women, in the times especially of their husbands more then ordinary occasions of absence; and whether they deale wisely and discreetly, or are not injurious to themselves

a 2 Sam. 11. 4.
15, 27.

b 2 Sam. 12. 10
11, 14

c Prov. 7. 19, 20.

selves, that in such case give entertainment to the teachers of such doctrine, such of them especially, if any such be, or shall be, as either are not, or have not been wholly free from some scandall themselves; I leave it to any sober-minded Christian to judge:

This then it is, that these men directly avouch, and with an high hand contend for, pressing it upon us, yea upon all persons, (as ye have heard) to be beleev'd and received, under a peremptory penalty, of no lesse then everlasting damnation. And this because we contradict and oppose, averring on the other hand (for that is all that in this particular we maintain against them) that God doth see and take notice of, the sinnes, slips, and excesses of his Saints, as well in these dayes, as in times past, and doth oft chastise them, and that sharply also sometime, for the same; we are therefore by them branded with most opprobrious imputations, and loaded with the vilest aspersions that may be. which if you can endure with patience to beare, as we must bear, be pleased to consider with me a while, how the Honey-combs author hath behonyed us; and from him learn, what the usuall dialect concerning us is among his disciples. In this manner then is he pleased to bedaub us with his honey, such as it is.

d Honey-comb
pag. 44.

e Ibid.

f Pag. 45.

g John 3. 4.

h Ba. 3. 2 Cor.

2. 10.

i Pag. 44.

k Pag. 48.

These men, saith he, (d) tho they be Protestants in name, and professe themselves utter enemies to Papists, yet shake hands with them in the main points of salvation. and, (e) by reason of their being in a dead faith, understanding not the doctrine of justification, but conceiving it after a carnall and humane misted fashion; (f) talking of what they hold, as men in a sleep, and running round, as blind horses in a mill; and wish (g) Nicodemus accounting the (h) deep things of God absurd; (i) they nullifie free justification, and make it as good as nothing. for (k) they have as much faith

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as an Oxe or an Asse; beleeving nothing but what they see and
 feeles; (l) following meerly their present sense, as a beast: and
 (m) stumbling at this block of their sight, sense and feeling,
 they break the neck of their faith, and so endanger to break
 the neck of their soules. for (n) by breaking the neck of
 their faith, they make it a dead faith, good for nothing, nei-
 ther to glorifie God, nor to save their soules. thus (o) they
 make God no God; but make reason, sense, and feeling their
 God. for (p) prating idly and talking by the light of nature,
 of Gods power and presence, and all-seeing and all-searching
 nature, after a Gentilish and heathenish manner; to the fru-
 strating of his word and promises; and (q) seeming to
 stand for and defend the same; (r) by cavils and allegations,
 (s) Heathenish, and Gentilish, and Papistick; yea (t) beast-
 ly, ungodly and blasphemous; (u) breathing out nothing but
 unbelief; (x) which, as a blind bayard, goeth about to make
 God blind, that he cannot see his own work wrought upon his
 children; and like a bold Betteresse, maketh God to her selfe
 impotent, blind, and a lier; (y) they reject faith, dishonour
 God, rob him of his power, spoil him of his truth, find him
 no more our God, then the Gentiles and Heathen did; and
 seeming to glorifie him, rob him of the glory of his God-head:
 (z) making him impotent in his power, false in his word and
 promises, blind, that he cannot see his own and his Sonnes pro-
 per work in and upon us; and so by unbelief abolish to them-
 selves the whole God-head.

Again, (a) slipping in speech, and limping in practise, yea
 halting down-right in the doctrine of free justification; and
 (b) sliding back to the legall teaching of the Old Testament,
 in promising rewards to the followers of righteousness, and
 threatening punishment to transgressors; they saw up again
 the veil, that was (c) rent from the top to the botome, and
 shut up the holy of holies. (d) and by mingling the Law and the
 Gospel together, as if one should mingle black and white, they

marre

e Pag. 65.

f Pag. 59.

g Pag. 115

h Pag. 86. &c

137.

i Pag. 137.

k Gal. 4. 25.

l Pag. 142.

m Pag. 60.

n Pag. 140.

o Pag. 115.

p Pag. 110.

q Apoc. 19. 7, 8.

r Pag. 115.

s Psal. 45. 9.

t Pag. 136.

u Pag. 144.

x Pag. 64 & 57

y Pag. 57.

z Ibid.

marre both; and not onely blemish and darken the doctrine of grace, but take away Christ, and all his benefits; secretly undermine, and utterly overthrow the Gospel, (e) and all the benefits of it; (f) deny the nature and essence of faith, deny baptisme, deny Christ, (g) deny his satisfaction; and (h) by perverting the Gospel of Christ, become of preachers of the Gospel, Ministers and Apostles of the Devill. and (i) by making a miscilan and mixture of the Law and the Gospel, they preach neither good Law, nor good Gospel, but a miscilan and marring of both; and thereby make (k) miscilan Christians, that is, meer hypocrites. for (l) they expell the filiall, and bring in a servile fear; and make Gods children serve him with eye-service, which in them is abominable; and so (m) nourish hypocrisie, but (n) greatly hinder true sanctification, true repentance, and holy walking, (o) by legall threats and rewards; which cause but a constrained hireling sanctity, which is hypocriticall legall holinesse; or else cause people to run, the more cautiously, yet the faster, into sinne.

Furthermore, (p) they bring forth a rod, to whip, if shee tread her foot a little awry, the bride in her (q) marriage attire, (r) the Queen in her (s) royal robes, and pulling the wedding garments off, over the brides head; and (t) putting on her a mourning garment of blows: (u) stripping the Queen and bride, & making her stand naked, to be whipt with rods of crosses & afflictions, at her marriage feast; (x) they frustrate and make void the wedding garments of Christs righteousnesse; (y) which hereby is made one, in regard of the being of sinne it self, and Gods sight of sinne in his, with the hypocrisie and security of the wicked: and Gods covering is made all one with many covering; nay rather with the deceitfull covering which the wicked make to themselves: and the justified in regard of Gods seeing the being of sinne in them, are made all one with the reprobate and wicked. (z) every one of which points

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is horrible blasphemy against Christ and his righteousness.

Besides that, hereby (a) they rob God of the glory of his justice, and infinite hatred of the least sinne: which (b) being the image of the Devill, (c) is a thousand times more filthy and loathsome in Gods sight, then the loathsomest dung can be to the eyes of a Prince; and (d) being horrible poyson of hell, so poysoneth us, and all our walking of sanctification, that (as (e) Christ saith) it defileth all unto damnation: yea (f) is such a plague-sore of our soul, as maketh us unable to do any spirituall duty. and as therefore (g) the justified must needs be, not onely more foul and loathsome, then any spider or toad full of loathsome poyson, or any swine defiled over head and ears with mire, in our sight, but even as foul as ugly Devils in Gods sight, if he see any sinne in us; and (h) they are to be condemned of filthy hypocrisie, that dare presse into Gods presence with the least sinne in them and upon them: so (i) God, being the fountain of justice and righteousness, cannot but detest and abhorre us, as long as he sees us in our sins; nor will the holy Ghost dwell in such foul hogsties; nor will Christ knit such ugly members, much lesse marry such a foul tow, and such filthy swine, to himself; nor will God acknowledge, much lesse adopt for his sonnes and daughters, those whom he seeth full of the image of the Devill. (k) for if God see any one sinne in them, seeing it is sinne it self, and nothing else but sinne, it is sufficient to defile them so in Gods sight.

Lastly, (l) they paint out God like an angry father, ever seeing sinne in us, and ever standing with a rod or staffe in his hand, lifted up over our heads, with which by reason that he ever seeth some fault and blame in us, he is ever ready, if not to strike us down, yet to crack our crowns, and sorely to whip us, and to berudge us thoroughly.

Thus you see, with what language the first founder of this faction among us, salutes all those, and what liveries

he bestowes on them, that either oppole him, or dissent from him in this his *groundlesse* and *godlesse conceit*, which to requite, and that much more deservedly, with the like, tho it would be a matter of no great difficulty, yet I shall willingly forbear: onely desiring the intelligent Reader seriously to weigh, and advitedly to deem of, these ensuing *propositions*.

1. Who they be that *blind-fold God*, and make him
m Honey comb. *(m)* a *blind God*: they that say, he *seeth sinne*, where-
pag. 58. ever, and in whomsoever it is; or that say, he *doth not at all see it, nor can see it in some*.

2. If *Gods covering of sinne*, do so *(n)* utterly *abolish*
m Pag. 24 32. 37 all sight of any remains of corruption in those, whose *sinnes* are by God said so to be *covered*, how it came to passe, that in those former ages, *God saw* and *took notice of sinne and corruption* in those, *(o)* whose *sinnes* yet he is in these times said to have *covered*.

3. Whether of the two make men more *(p)* *conscien-*
p Multum re- *tious* of their *ways*; they who teach and maintain, that
frenas homines *(q)* *God hath an eye on them*, as well when they do evill,
conscientia, si as when they do well; or those who say, *(r)* that he *hath*
credamus nos in *no eye on them, when they do amisse*, either *to take notice of*
conspicuum Dei *it, or to be displeased with them for it*.
vivere, si non
tantum qd geri-
mus, videri de-
super, sed etiam qd cogitamus, aut loquimur, audiri à Deo putamus, Lactant. de ira Dei c. 8. Magna vobis ne-
cessitas est indicta prohibitio, qd ante oculos agitis iudicia cuncta cernentia. Boet. consol. l. 5. & Bern. m.
dit. c. 6. q Job 34. 21, 22. Psal. 119. 168. Prov. 5. 20, 21. r Job 22. 13, 14. Psal. 10. 11, & 94. 7.

4. Whether this *doctrine*, that *God seeth when men*
f Honey-comb. *sinne, and taketh notice of it*, be a likely means *(s)* to *make*
Pag. 115. *men run out the faster into sin*; or the contrary teaching rather, whereby it is avowed, that he doth nothinglesse.

5. Whether the former *doctrine* and the teaching of
s Ibid. pag. 60. it, when time was, did then *(t)* *nourish hypocrisie*, and
m Pag. 137. *tended to the making of Gods people, that then lived,*
(u) *meer hypocrites*.

6. Whether

6 Whether Davids (x) setting God alwayes before his face, and his perswasion that (y) all his wayes were in Gods sight, did make him, or other of the faithfull, that then lived, and were likewise so perswaded, either (z) the more slack, or lesse sincere, in their service. x Psal. 168.
y Psal. 119.
168.

7. Whether any of the faithfull in the time of the Old Testament, did ever (a) paint out God like an angry father, standing alwayes with a rod or staffe in his hand over his children, ready, because he saw ever some fault or blame in them, therewith, if not to strike them down, yet to crack their crowns, and whip them sorely, or becadgel them throughly: and whether it was not a notorious calumny for any man to say they so did; albeit they did, and (by this Antors own grounds and graunts) might truly, teach herein then, the same that we now do. z See Honeycomb. Pag. 140.
a Honeycomb Pag. 138.

8. Whether in the times of the Old Testament, there were (b) no difference at all between persons justified, and the wicked and reprobate, in respect of sinne it self; the being of it, and Gods seeing of it, in them. b Ibid. Pag. 57.

9. Whether (c) Gods covering of sin in those times, when he is acknowledged yet to have seen it, was all one with mans covering, or with the deceitfull coverings that wicked men make to themselves: or (d) the garment of Christs righteousness, (which they also had a right to and a share in, as well as we now have) all one in that regard, with the security and hypocrisie of the wicked. c Ibid.
d Ibid.

10. Whether the very being of the remainders of sinne, that were in the beleevors, (tho justified persons) of those times, and Gods sight of the same in them, did (e) utterly disable them unto the performance of all spirituall duty; (f) defiled all their holy walkings, even unto damnation, (g) made them as foul as Devils, (h) so abominable in Gods sight, as that without filthy hypocrisie they could not proffer any petition unto him, or presse into his presence; e Pag. 140.
f Pag. 141
g Pag. 63.
h Pag. 50. 51.

i Pag. 65.

presence; (i) so vile and ugly in his eyes, that he could not but detest and abhorre them; such hogsties, as that the holy Ghost would not dwell in them; such foul sowes and filthy swine, as that Christ would not unite, much lesse marry them, to himself; and so full of the Devils image, that God would not own them, much lesse adopt them for sonnes and daughters.

k Pag. 52.

11. Whether the faithfull in those times, when God saw, took notice of, and chastised sinne in them, and they beleewed that he so did, (k) found him no more their God, then the Gentiles and Heathen did.

l Pag. 150

m. Pag. 64.

12. Whether in those times, those who taught, that God saw sinne in such, (l) robbed God of the glory of his justice, and hatred of sinnes; or, (m) made him impotent in his power, false in his word, and blind, that he could not see his own and his sonnes proper work in and upon them; and so by unbelief abolished to themselves the whole God head.

All which assertions concerning God himself, his Saints of former times, his covering of sinne with them, his sight of sinne in them, his detestation of them, and their dismall estate and condition in that regard, if it be most repugnant to Gods word, yea no lesse then horrid blasphemy, for any man to averre; then are we, not onely acquitted from those hideous imputations, that these men would fasten upon us, for affirming no more of the faithfull and justified ones that now live, then themselves by evidence of truth, agreeably to Gods word, are enforced to confesse and acknowledge, concerning those faithfull and justified ones, that lived in times past before Christs appearing in the flesh; but the crime of blasphemy may also not unjustly be retorted upon them, whose positions do necessarily inferre all that hath been said concerning those blessed Saints and faithful servants of God, who then (n) beleewed in Christ as well as we now do, were

n John 8. 56. &
12. 41.
Heb. 11. 13. &
13. 8.

were (o) justified by the same faith that we now are, and (p) saved by the same grace that we partake in with them. Rom. 4. 3. 5.
2 Cor. 4. 13.
p Acts 15. 1. 11.

The result of all that hath hitherto been said then, is this.

1. That we wrong them not in that which we charge them to maintain, to wit, that God doth not now see, or take notice of any sinne in any justified person, nor is at all displeased with him, much lesse doth at any time chastise him, for the same; albeit that in his best Saints and children in times past he so did.

And 2. that they wrong us, in charging us with blasphemy and such horrid crimes, as following necessarily from that, which we maintain contrary to this their assertion; when as the same may as justly be charged upon that, which themselves hold, concerning the faithfull of former times, and on the Scriptures that hold out the same.

Now because it may be said, that this was indeed the opinion of Mr. Eaton while he lived: but that that opinion of his died with him.

It were to be wished indeed, that it had so done, but as by the late publishing of his discourse concerning it, the contrary appeareth; so for further satisfaction herein, I shall entreat the Reader, to consider and take notice of these ensuing Positions, which, with others of the like nature, at a publike hearing before a Committee of the Honourable House of Commons in the Star-chamber, were by sufficient witnesses proved to have been delivered by (q) three of the chief leaders of this faction among them, some in publike, some in private, some of them in the Pulpit, and some by the Press.

^q The parties before-mentioned.

1. (r) That the morall Law is of no use at all to a be- Mr. Randall, and Mr. Simon.

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leever; no rule for him to walk, nor to examine his life, by, and that Christians are free from the mandatory power of it.

Whence (it may well be) proceeded those exclamations of (f) one of them in the Pulpit, Away with the Law; away with the Law: and that horrid (t) speech of his, The Law cuts off a mans legs, and then bids him walk.

2. (u) That it is as possible for Christ himself to sin, as for a child of God to sin.

3. (x) That a child of God need not, nay ought not to ask pardon for sin: and that it is no lesse then blasphemy for him so to do.

4. (y) That God doth not chastise any of his children for sin: nor is it for the sins of Gods people, that the Land is punished.

5. (z) That if a man by the Spirit know himself to be in the state of grace, tho he be drunk, or commit murder, God sees no sin in him.

6. That when Abraham (a) denied his wife, and in outward appearance seemed to lie in his distrust, lying, disssembling, and equivocating, that his wife was his sister, even then truly all his thoughts, words, and deeds were perfectly holy and righteous from all spot of sinne in the sight of God freely.

To which may be added that wholesome exhortation, then also averred, to have been delivered by (b) one of them likewise in the pulpit, which might well passe for an use of the point, Let believers sinne as fast as they will; there is a fountain open for them to wash in.

By these their assertions then it is evident enough, that as Mr. Eatons book is in great request and high esteem with them, so his doctrine is still constantly held and maintained by them.

As for Abrahams example, which to that purpose they abuse

(Mr. Simson,

1. Averred by not a few, that then heard him.

2. Mr. Randall, at Martin Organs.

3. Mr. Randall, delivered by him in private, and defended in publike.

4. Mr. Simson.

5. Mr. Simson.

6. Gen. 12. 13, & 20.

7. Mr. Simson.

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abuse, being taken out of Mr. *Eaton's book*, where it is *verbatim* (c) so found; and he endeavourerh by this observation to adde strength unto; to wit, that (d) *tho men* did reprove him, yet we read not that God took notice of any sin in him, nor did once rebuke him all his life, after his calling for any one sin.

*c Honey-comb
chap. 5. p. 79. 80.
d Chap. 4. p. 72.*

1. I should demand, whether this be a good argument to prove, that God approved, or did not mislike, or take notice of, or was displeased with, any sinfull act in any person, because he is not read to have reprov'd the party so offending for the same. For if so, we may consequently conclude the same of (e) *Noahs being drunk*; of (f) *Lots daughters making their father drunk to make way for their incest*, and of their incestuous companying with him; of (g) *Jacobs deluding his father Isaac with a lie*; of (h) *Rebekkah his mothers putting him upon it*; of (i) *Indahs lying* (tho upon a mistake) *with his daughter in law Thamar*; and of her disguising of her self to enduce him therunto; of (k) *Rubens thifling of his fathers bed*; of (l) *Bathshebas yeelding to Davids adulterous desire*; of *Joabs murther*; first of (m) *Abner*, and after of (n) *Amasa*, &c. all which, tho sinfull acts and excesses, God is no where recorded to have rebuked them for, or to have reprov'd in them.

*e Gen. 9. 21.
f Gen. 19. 33.
g Gen. 27. 17.
h Ibid. v. 9. 10.
i Gen. 38. 14.
k Gen. 35. 22.
l 2 Sam. I. 4.
m 2 Sam. 3. 27.
n 2 Sam. 20. 10.*

2. I demand, which of the three periods of time before-mentioned, *Abrahams life* is by these men referred unto. For if they will say, that *believed before the Law*; and that therefore it was then with him, as it is now with us.

1. *Moses his example* will herein control them, who lived also before the Law given in mount *Sinai*; and yet did God so far forth see and take notice of sin in him, as that upon his hanging back; when he called him to go on.

on

o Exod. 4. 14.

on his message to *Pharao*, he was (o) *very angry* with him; and for the neglect of his child's *circumcision*, he was like

p Exod. 4. 14.

(p) to have slain him.

q Honey-comb chap. 3. pag. 38. & 40. & chap. 6. pag. 106.

2. It will overthrow the main ground of their *assertion*; to wit, that this *priviledge* tooke not place, (q) *untill Christ had groaned out his blood and life on the crosse*. Or, if they shall grant, that by vertue of his blood then shed it was formerly enjoyed, they shall by that grant again overthrow their own *assertion*, concerning those that lived *after the delivery of the Law*; unless they will affirm, that the *Law* was given to *abridge the vertue*, and *impeach the efficacy of Christs blood*.

3. Let it be observed, to what intent and purpose this of *Abraham*, and that also, with so many down-right tearms of deep aggravation, is produced; namely, to prove, that tho a man now do, as they say he then did, *dissemble, ly, and equivocate*; yea more then that, *cheat and consen* those he deales with, *swear and forswear*, or worse then all this; yet if he be a *believer*, (as every one almost is over-prone to believe himself to be, and they most many times, that have least cause so to do) or if *by the Spirit he know himself to be in the state of grace*; (which too many presume of, upon the report and suggestion, not of (z) *Gods never erring*, but of their own corrupt and **deceitfull spirits*; but being granted that such they are, or may be) that then *God doth not see, or heare, or regard, or take notice at all of what they do, or the lesse mislike them for so doing*.

z Tit. 1. 2.
John 16. 13.
Jerem. 17. 9.

4. I desire to have it considered, whether according to these *tenents*, a man may not well expect *honest and faithfull dealing*, rather at the hand of an *heathen*, holding at least a *deity and a providence*, or of a *conscientious Papist*; then at the hands of an *antinomian* thus principled.

For

experience my self found some, and by credible report heard others of them to be) *no more when they be drunk, then when they keep themselves sober; no more when they commit adultery, then when in wedlock they live loyally.*

Again, if it shall be said, that some of the above-mentioned assertions, may yet beare an orthodox sense. as indeed they did endeavour, when time was, by some qualifications to allay the horridnesse of some of them. for, who can deny, may some say, but that there is a fountain ready open for sinners to wash in, tho they have never so oft sinned, upon their repentance? and for a believer, as (d) one of them sought to salve it, to aske forgivenesse of his sin, as if Christ had not made full satisfaction to God for it, were a point of much impiety. and further, that in divers sound authors of former ages some such speeches are found, as these men now use to presse, in the venting and vindicating of their positions.

To all this I answer, 1. that the Apostle by precept enjoineth *Timothy*, to (d) keep a form of wholsom, as well words, as doctrines. as also by his own practise he admonisheth us to speak (e) the words as well of sobriety, as of truth. but these their forms are sure far from sobriety, and from wholsomnesse as far.

2. That theſe men deal with *orthodox Authors*, I cannot ſay, (f) *as flies*, that leave the whole *hide* where it is whole & ſound to feize on ſome ſore or unſound part; (tho prone enough, I doubt not, they would be (g) ſo to do, if they could light on ought thus tainted in thẽ) becauſe thoſe writers were ſound enough in thoſe places, which theſe men, thereby to countenance their own unſound opini-

c Zech. 13. 1.
d Mr. Randall

d' Ἰ ποτὶ πωσιν
 εἰς ὑμῶν ὁ λόγος.
 2 Tim. i. 13.
 e' Ἀληθείας καὶ
 σωφροσύνης
 ῥήματα.
 Acts 25. 25.

f'Ωπας αὶ
 μῦαι ἐπὶ τὰ
 ἔλκη ποσὶ-
 χετε καὶ ἐπι-
 στὰ καὶ δὲ μ-
 εῖα τις οἶτη
 καλῶς, ἐν
 μικρῷ ὅτι
 οἶν, ἢ μὴ οὐ-
 μενῶ, ἢ μὴ
 ἐσθλῶς. *Justin.*
Gregorius ὁ
 ὁ *consol.* ad

ποτε τὸ ἀκρεβες, τῷ μὲν πολλῷ καλῶς ἐπετροπύκατο, τῷ δὲ μικρῷ ἰσηματίᾳ ὅπλα μα-
 κρὰ τήρησεν. εἰς ὧν περὶ τοῦ ἀκρεβέως καὶ μετὰ τὸν Ὀμήρου στίχον ὁμοιοῦντος, καὶ τοῦ τῷ
 ἀκρεβέως, τὰς πολλὰς καὶ μεγάλας τῷ πεπρωμένῳ ὑπερὸ παραπύοντος. Plus de carib
 uxor.

ons, do abuse. and yet, I may well say, (b) as flies, that are wont to slip away from the glasse, where it is sick and smooth, but to fasten upon it, where they find any scratches in it. for they passe by those places in them, and those their speeches, where and wherein they plainly and familiarly deliver themselves and their mind, in terms most proper and suitable to the truth and nature of the doctrine they deal with; and pitch upon some high and harsh expressions, which carried in an hyperbolicall strain, do sometime fall from them; the rather thereby to amuse silly people; who are (i) prone most to admire, what they least understand; and to beguile such, as are not able to distinguish between propriety of speech, and rhetoricall, tho sometime more emphaticall, meer flourishes, where they might do well to remember, that it is a dangerous matter, as from *typicall, so from tropicall speeches, hyperbolicall especially, to raise points of doctrine, and to strain that to propriety, that is spoken by a figure. But herein they deal as the Papists do in some controversies between us and them; who to justify the invocation of Saints deceased, passing by, yea (k) crossing out sometime, those cleer places of the ancients, wherein they are most pregnant for invocation of God in Christ onely, use to presse us with those passages in their panegyricall discourses; where they break forth into rhetoricall compellations of the blessed spirits deceased, as they do sometime the like, (l) of the senselesse, yea and livelesse creatures; and to make men beleeve that their late forged monster of transubstantiation is no novelty, but a doctrine held and beleeved in the ancient Church, letting slip the plain and pregnant speeches of the ancients to the contrary; which yet they cannot be ignorant of, being inserted (m) some of them, even into the corps of their Canon-law; fasten upon and urge against us, some

b. Ωωωω α
μυαί ηλ λαιω
τι πωρ εν τοις
κατον/ρος λον
λιδαι/ωσι, τωις
δ' ηρω/κας
ωπος/εον ταις
τωις α/μω/αις.
Ph. t. de tranqui.

i. Phibecula in
d. 11. a. q. 1. d. non
ine. lig. i. plus
miratur. Hieron.
a. 1. Nepot.

*Theologia sym
bolica, typica,
vel tropica, non
est augmentari
va. De Valen
tinianis Tertul.
c. 27. Omnia in
imagines urgen
plane et imagi
navit ipsi Chris
tiani.
k. Vidantur in
dices expurg
Hisp. et Belg.

l. 1. a. q. 1. d. non
festin. Greg.
Stat. orat. in 3.
Pascha. Aq.
e. mentum, Am
bros in Luc. 10.
m. Vidantur ex
Augustino ad
d. 11. a. d. Gratiano
de consec. dist. 2.

sacramentall, metonymicall and hyperbolicall expressions, as in heat of affection, and eager pursuit of their matter, have *slipt* at some times from the *lips*, or *dropt* from the *pens* of those *Worthies*; which yet divers of them (unlesse they will venture as farre as (a) *Pope Nicolas*, whom the *glosse* it self is ashamed of) in (p) *propriety* of *sense* themselves dare not admit. where by the way, tho a little out of the way, I cannot forbear in a word to intimate; how herein also these men imitate the *patrons* of *Popery*: for look what *imputations* they cast on us, because we refuse to receive contrary to the evidence of our *sight* and *sense*, the *grounds* of sound *reason*, and *principles* of *Religion*, that hideous conceit of *Christ* whole body comprehended in a little thin *Wafers-cake*, which they have now made (q) *an article of faith*; that (r) we are meere *carnall creatures*, preferring *sight* and *sense* before *faith*; that we make *Christ* a *her*; deny the *truth* of his *Word*, and the *power* of his *deity*; the very self-same *aspersions*, as at large you have heard, full as youle, if not fouler, do these corrupters of the truth of *God*, *bedew* and *bedaub* us with, because we will not (s) *abandon sense, reason and religion*, so as to believe that, which they presse as a *fundamentall article of faith*, to wit, that *believers have no sin* that *God can see in them*, tho they see and feel it in themselves; and that (t) *God cannot but abhor them*, and *refuse to own them*, if he should *despie* but the *least mote or speck of sin* in them.

3. The *scope* and *drift* of these men (farre different from theirs, whose speeches they make use of) would in these their *expressions* be observed. which is, (as by the main course of their teaching plainly appears) 1. To keep men from making *conscience* of any *sin*, in regard of *Gods sight* of it in them: and so to take off from mens *consciences* all such kind of *curb* and *restraint*, as might thereby

a Ibid. in Con-
fessione Berenga-
rio prescripta.
o Nisi sens in-
telligat, in ma-
jorem incidet
heresim, quam
Bereng. ipse ba-
buit. Gloss. ibi.
p See of this kind
out of Chryso-
stom, in the
defence of my
Treatise a-
gainst Tran-
substantiation,
Divis. 14. § 9.
p 219.
q Council. Tri-
dent. sess 13. de
Euchar. Sacram.
cap. 1.
r Ita passim illis;
et inter religio-
sorum illorum
Tractatum ea de
re meum impu-
nare aggressus
est.
f See Honey-
comb, chap. 9.
p 180, 181.
i Ibid. c. 4. p 65.

thereby repress the remainders of corruption in the heart of a Christian.

2. To dissuade them, from being at all in that regard troubled, when they have been so overtaken; and from endeavouring by the practice of humiliation and renewed repentance, to make up again those breaches, that have been made between God and them by their sins; and by perswading them that their sins have no hand in the procurement of the present calamities, to divert them from being tumbled in that regard for any sins of their own; whatsoever they may be for the excesses of others. Which are such consequences, as those men never intended, but would have extremely abhorred, whose expressions and speeches, (as with divers passages of holy writ they likewise deal) contrary to their own minds and intents, they do wretchedly abuse. The Apostle telleth the Romans, that (u) where sin had abounded there grace did much more abound. but doth he therefore inferre, Let men sin therefore as fast as they lust; the more they sin, the more shall Gods grace abound in the abandoning of their sin? Nothing lesse. nay rather, having by way of preoccupation propounded, what some corrupt heart might hereupon have suggested, (x) Shall we sin then the more, that grace may abound? with detestation he rejecteth it, and with an absolute answereth it, God forbid; as if he should say, Far be it from any Christian heart to entertain the least thoughts looking that way. and as far would it have been either from the Apostle, or from any of those, whose speeches these men cite and presse concerning Gods free grace and the power and efficacy of Christs blood, for the taking away of sin, to have added upon their discourses of either subject, such an inference as this, Let Christian men therefore sinne as fast as they lust, there is Christs blood at hand ready to wash all away. Sure it is, let their intendment be herein what it

u Rom. 5. 20.

x Rom. 6. 1.

will; as they remove hereby one main *means* of restraint from *sinne*, Gods sight of it in his, when they sinne, so they take away one main *ground* of sincere repentance, to wit, that (a) godly sorrow and grief for sinne, whereby men are grieved; because by their sinnes they have (b) grieved God, and (c) vexed his good Spirit. for, as we use to say, (d) *What the eye seeth not, the heart sees not.* nor can God be grieved, nor his Spirit vexed by us, with that, which he neither sees, nor takes notice of at all in us; nor can any man be grieved with the apprehension of that, which he beleeves not to be.

4. It is to be considered, that these their assertions thus grossely delivered, may, and do in likelihood passe for currant with many of their bearers and followers, these their qualifications and modifications of them being concealed from them, and reserved to themselves. And herein also they deal just as our Popish teachers do in many points of their religion. For example; to gull the people, and draw money from them, they tell them, that through the Popes pardons they may have free and full remission of all their sins whatsoever, even (e) that sin not excepted, which tho the Frier in the Pulpit shamed not publicly to mention, I abhorre to relate: whereas when they come to debate and dispute the point in the schooles, they are by evidence of light enforced to confesse. (f) 1. that they cannot free (*) from the fault it self: for, that cannot be without infusion of grace, 2. nor from the (g) guilt of any sin either mortall or veniall: 3. nor from any (h) naturall penalty, as sicknesse, death, or the like: 4. nor from any (i) civill or ecclesiastical censure: but from what then? onely from those pains which a man should have suffered (j) in Purgatory

a 2 Cor. 7. 10.

b Ezek. 6. 9.

c Eiaj 63. 10.

Eph 4. 30.

d Pulch dicitur,

Qod oculus non

videt, cor non

det. Bern. in

sest. omn. sancti.

serm. 5.

e Siqu virginem

Mariam vitios-

set ac gravidam

fecisset. Teco-

lius fraterculus

indulgentiarum

pontificiarum

insitor. Jo. Sle-

idan. comment. l.

12. an. 1531.

f Bellarm. de in-

dulg l. 1. c. 7.

* Non a culpa

gia tolli non po-

test sine infusione

gratie.

g Per indulgen-

tias non absolvi-

mur, vel solvi-

mur, a reatu

culpe ullius, nec

letalit nec veni-

alis.

h Non liberamur

a penis natura-

libus.

i Nec possunt tol-

lere penas, qe in

foro externo, vel

civili, vel eccle-

siastico infi-

guntur. j Itaq

qesit indulgentias.

nam ex illo pen-

der omnis Purgatorii existimatio, si tollas Purgatorium, qerum indul-

Reffensu nollet adv. Luther. artic. 19. Qam diu nulla fuit de Purgatorio cura, vemo qesit indulgentias. nam ex illo pen-

for his veniall sinnes, had he not made satisfaction for them, while he lived here. but while they dispute the point thus in the *schools*, the poore people mean while take for Gospel what in grosse they tell them, that their sinnes are so blown away so soon as the Popes Bull bloweth upon them, that they shall never more hear of thew, or be reckoned with for them. so in the matter of *image-worship*; they teach the people to adore images, and the cruc fixe as Christ. and when for such doctrine and practise we charge idolatry upon them; they tender us a many distinctions to salve the matter withall; that they (*k*) worship not the image it self simply, but that by it, whose image it is; or if (*l*) the image it self, yet not with the same, but with (*m*) a lower degree of worship, then that wherewith they worship that whose image it is; or if (*n*) with the self-same worship, yet (*o*) not properly, but (*p*) improperly, as the image standeth in Gods, or in Christs stead like (*q*) an Ambassador representing the person of his Sovereign, to receive for either the worship due to the Deity, or (*r*) if properly, yet not by it self, but by accident, as a man conceives God or Christ invested with that image, and so worships it with the same act of worship, that he worships God or Christ with, as (*s*) a man worships the royall robe, that the King weares, when he worships the King. mean while the common people not able to sound these subtilties (supposing, that being aright conceived and observed, they could free from idolatry) are taught to practise, and encouraged to commit grosse idolatry without fear; as they cannot but know, who thus mince out the matter in their *scholasticall*, or rather *sophisticall*, disputes. In like manner here, suppose we, that by such reserved qualifications (as these men are sometime enforced unto, when the points in controversie are pressed upon them) these assertions, some of them, could in some sense be maintained

k Non coli imaginem, sed exemplar ceram imaginem. ita simulacrum apud Bellarm. de cult. S. G. l. 2. c. 20.
l Per se, & proprie, ita ut ipsa terminent veritatem, ut in se considerantur. Bell. ibid. c. 21.
m Hoc minus quam ipsum exemplar. ib. c. 20.
n Eodem genere cultus, quo exemplar. ibid. c. 23.
o Non proprie. ibid. c. 24.
p Interpretatur, quando imago accipitur loco exemplaris. ibid. c. 23.
q It legimus, Regis loco honoratur. ibid. c. 20.
r Proprie, sed per accidens; quando tanquam imagine vestitum adoramus. ibid. c. 23.
s Sicut qui adorat regem purpure vestitum, vestem sive purpura simul adorat. ibid. c. 20.
et 23.

maintained, as free from those *horrid* and even *blasphemous tinctures*, that they carry with them in the *forehead*; yet being thus *crudely and rudely propounded* to many *shallow headed people*, either not at all acquainted with their *nice distinctions*, or not well able to understand them, they are by them *swallowed* without more ado, unto the *poysoning* of their *souls*; being the rather prone to entertain them because tending to that, (t) which the *bent of mans nature* is of it self over-strongly enclined unto.

ἡ τὰ χεῖρα πάλιν
τὴν ἑαυτῶν ὁδοῦ
πορεύει. Sophocl.

Λαίαν δὲ πρὸς ἡ πορεία καὶ κατὰ τὴν πορείαν τὸ βλαβερὸν. βέλονται δὲ ἡ πλεῖστοι τὰ παλαιά. Plut. in
Ariaxer. Κατὰ τὴν πορείαν τὸ χεῖρον ὁδοῦ, βλάστησεν ἡ πορεία. Diodor. hist. l. 12.
Πολλὰ πορεύει καὶ καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ. Greg. Nys. apud
Anton. meliss. l. 1. c. 16. Πορεύει καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ. Greg. Stas. de pace 3. Πρὸς
τὸν πορεύει καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ. Ibid. 2. ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ.
πρὸς τὸν πορεύει καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ. Ibid. 2. ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ.
τὸν πορεύει καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ. Ibid. 2. ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ καὶ ἐν τῇ πορείᾳ.
l. 13. c. 32. Omne in præcipiti vitium stetit. Juvenal. sat. 1. Non gradu, sed præcipiti cursu à virtute descitum, ad vitia transcursum. Et ubi semel deerrat, in præcipiti pervenitur. adeò mature à rectis in prava, à pravis in præcipitia pervenitur. Patere, hist. l. 2. Facilis in procluvia vitiorum decursus est. Sen. de ira. l. 7. c. 1. Etiam sine magistro vitia discuntur. Idem quæst. nat. l. 2. c. 30. Ingenium est omnium hominum à labore proclive ad libidinem, Ter. And. 1. 1.

Lastly, I desire that it may be advisedly weighed, what a *wide gap* may be broken up for the venting and spreading of all manner of *strange fancies* and *impious assertions*, to the *poysoning* and *destroying* of the *souls* of *silly people*, or such as are of themselves forward to imbrace new *upstart opinions* and *uncouth paradoxes*, such as have not been formerly received, or heard; when tho they sound *pure blasphemy*, as they are delivered, yet they shall go for *sound* and *orthodox*, because by the help of some *concealed nice subtilty*, they may be wrung and wrought into some such *sense* as is agreeable unto *truth*. For example; *A child of God*, saith one of these men, *ought not to aske God forgiveness of his sinnes: yet it is blasphemy for him so to do.* and how is this assertion salved from being it self *blasphemous*? why? *it is blasphemy for him so to do, as if Christ had not made full satisfaction*

for it. for that were to deny the efficacy of Christs death. Now I desire to have it considered whether by this his practise, I say not, any Popish, but any atheistical point, may not be divulged; and afterward by some such glosse as this, when it hath done much mischief, be saved up and excused, as containing nothing but what is sound and true. For may not a man, whose wit itcheth to set such novelties and impieties on foot, by the like reason, presume to averge, that it is blasphemy for a man to confesse his sinnes to God. and then say he meant it, supposing thereby to acquaint God with that, which he was ignorant of before. for that were to deny Gods omniscience. that, it is blasphemy to intreat God, to have compassion on his people; or to make good his gracious promises to them. but his meaning is, presuming that he is not of himself ready and prone thereunto. for that were to question Gods fatherly affection and disposition toward his people; and his faithfulness in performance of his promises.

And, I beseech you, give me leave a little further to exercise your patience, by instancing but in one particular; the rather that thereby you may guesse (judging (a) of the whole poece by the list) what manner of stuffe it is, that these men are wont to vent in private, where they suppose none but their own present, none at least able to contradict or control them in what they deliver. That which I shall herein acquaint you with, is no other then hath been averred, both by the word, and under the hand, of a Reverend Divine of good note, who being present at a collation made by (b) one of the parties before mentioned, but standing out of sight, both heard what was delivered, and took notes of what he heard. And I am therefore the bolder to make it more publike, because I understand that a copy of the collation it self is abroad in the hands of his hearers, reported by them to be

^a And τὸ κρι-
νωμεν. Aristid.
orat. Platon. 3.
^b In τὸ κρινω-
μεν. τὸ ἴδιον.
Digenian. adag.
4^o 6.

^b Mr. Randall.



be approved of by him, with a purpose, (as they give out) for the clearing of himself, to present it to the Honourable House of Commons.

The Scripture he handled was, John 1.9, 10. The world there spoken of, in which Christ is there said to have been; and to illighten every one that cometh into it, or, (as he addes) is within it; he affirmeth to be the whole creation, Heaven, Earth, and Hell; yea all their creatures in their severall divisions, spirits, devils, men, &c. and hence he concludes, that Iesus Christ is in every creature, in men, beasts, horses, dogs, everything. and that he gives light to every one of them. not that Iesus Christ is every creature, but that he is in every creature; and every creature is light in him and by him. and that in this sense, as the world is round, so he knoweth no difference between good and bad; they have all one life and death, one joy and comfort. yea that he is perswaded (and he willeth them to mark what he saith) that that spirit that ruleth in the children of disobedience (which the Apostle, I am sure, (c) saith is the Devill) is the same spirit, that is in the Saints.

c Ephos. 2. 2.

Now what *sec et sibi*; this man hath, or will be able, if occasion be, to produce, whereby to clear these and such like assertions, from being deemed blasphemous, I shall for the present leave to himself, whom it most concerneth, to consider. but how silly women, who admire this profound and mysterious discourse, as a principall Master peece; do apprehend them; and what *sancius* their brains may be thence possessed with, other men may guesse as well as my self. Sure it is, that such expressions as these, either argue some monster, that these men go great with, or that they desire at least to fill peoples heads with such monstrous notions, as may raise an admiration of them, as speaking new and strange things, such as others are not acquainted with, in the minds of

the

the common sort; (d) ready so to *entertain* such things, as neither they *understand*, nor those themselves that deliver, many times, know well what they would have in them. Mean while they are not likely to breed, either *good blood*, or *good spirits* in any, but to produce much *corrupt matter*, that may (e) *spread like a gangrene*, if not speedily suppressed, (and indeed hath done too much already) to the *perverting* and *subverting* of the *faith* of not a few. which I with those, that are in authority, advisedly to weigh, and effectually to take to heart; as having a *strong obligation* lying upon them, (f) to have an eye as well to the *vindication* of Gods *honour*, and the *safety* of the *souls* of his people, as to their *civil society* and *bodily welfare*.

dP receptior gan-
dam mens Gre-
gorium Naxian
rogatus à me ut
exponeret, quid si-
bi vellet in Lucæ
Sabbatum pro-
phetam, e-
legantèr susci-
piendo te, in-
quies, super hac
re in ecclesiâ, in
quâ mihi omni
populo acclaman-
te, cogeris invi-
tum scire quod nef-
cis: aut si ceris so-
lus tacueris, solus
ab omnibus pul-
sissis condemnabi-
beris. Hieron. ad Nepot. e 2 Tim. 2. 17, 18. f Deut. 13. per totum. 2 Chron. 13. 8, 12, 13. & 19. 4. & 29. per tot. & 30. 1-12. & 31. per tot. Nehem. 7-30. 1 Tim. 2. 8.

But to return to our *first* and *principall subject* at present; a very sad and lamentable thing to me it seems, to see and consider, that after so long, so much light, people should be, either so *dim-sighted*, or so wilfully *blinded*, that they should not be able to discern the vanity, folly, and impiety of such *fantasticall teachings*, as would *blindfold* God to them, and keep not him from seeing, but them from the sight of him seeing their *sinnes*. It is recorded in Scripture as the impious speech, or imagination at least, of ungracious wretches, men abandoned to all manner of mischief, that (g) *God sees not, nor regards, what they do*. but that it should in these dayes be the conceit of those that professe themselves Gods people, and of some of those among them, that would seem in a more speciall manner to (h) *draw neer unto* God, seemeth to me a dreadfull prodigie, and direfull pre-
face of some further evill ready to break in upon us. For

g Psal. 10. 31,
13. & 94. 7.
h Eccl. 5. 1.

let it, I beseech you, be seriously and sadly considered; what a curb we cast off for the restraint of our corruption, which remaineth too much in the best, and unruly more then enough, even where it is best managed, and most over-ruled and mastered, when we expell and exile this perswasion of Gods eye upon us, and of his angry eye, when we wilfully give way unto evill. And let us take heed, how by intertaining such kind of thoughts we make our selves like those foolish persons, who (as the *Greek historian* observeth) suppose themselves safe and secure enough, as (k) if others could not see them, or discern what they do, when they have so shut their own eyes, that they cannot see themselves. Which fond and fortish affection, howsoever in (l) little children, in regard of their naturall simplicity, as also in the (m) Ostrich and some (n) other brute creatures in regard of (o) an inbred stupidity, may be deemed more excusable; yet in men, who in regard of their years, should have (p) more wit then little children, in regard of their endowments, (q) more understanding then brute beasts, that grave writer not undeservedly brandeth, as (r) a mixture, or medly of badnesse and madnesse. Let us consider, what a foul blemish it is, not to manifest onely, but even to Gods grace, when men endowed with (s) Gods image by nature in part, (for the remains of it are found even (t) in the reprobate, and in the very damned spirits themselves) and professing to have it further by grace (u) renewed

i Polyb. hist. l. 4.
 k Tò δοκῶν, ἐ-
 σφης αὐτὸς ἐπι-
 μύη, ἀλλὰ τὸς
 πλάσι δὲ αἶν.

Ἡ δὲ τικέσθης
 Δύει δὲ κόλ-
 πος, δαμνῇ ὅτι
 φάσιν χείρας.
 Callimach in
 Dian.

in Ea est struthiocameli foli-
ditas, ut cum col-
la frutice occul-
taverit, latere se
existimet. Plin.

ἡ. 10.6.1. Δια
 τὸ μὴ βλάπτει
 ἑτέρους, μηδ' αὐ
 τὸν βλάπτει
 ὅρ' ἑτέρων δια
 λαμβάων.

Diodor. hist. l. 2.
4390. qd tamen

G. Allen Huja

rei rationem aff
Et cum nemine

gamuſtica 2
λην Ν. χαμπε

hist. anim. l. 8
o Job 39. 17.

1.26, 17. 6^o 9.
deleri. Bern. in



and repaired in them, should by their own wilfull depravation, make themselves guilty of that folly, which in *habe*s and *brutes* themselves are wont to make sport with, and to (x) *deride*; and withall remember we seriously (for this indeed is no sporting matter) what one of the *Ancients* well saith, that by such fond and ridiculous, or rather impious and irreligious persuasions as these, (y) howsoever we may keep our selves from beholding of God, yet we cannot keep God from beholding of us; we may hinder our selves from seeing his eye upon us, but not his eye from seeing and taking notice of our ways and our works, whether *publike*, *private*, or *secret*. yea that thus, as another well, (a) *beguile* and gull our selves we may, but *beguile him* we cannot; who, as the Apostle telleth us, (b) *is not*, nor can thus be *deluded*, or *beguiled*.

x *Mugihum natura videtur, in metu, capite abscondito, totos se occultari credentium.* Plin. l. 9. c. 17.
y *Te mihi absconderem, non me tibi.* Aug. conf. l. 10. c. 2.
a *Te fallis, non Deum.* Bern. de grad. humil.
b *Mh n'arādā. ē dōs ē pax n'arānu.* Gal. 6. 7. *Derideri, aut circumventi*

Deus non potest, nec alicuius fallere deludi. perspicit ille abditū, & secreta arge occulta considerat. Jer. 23. 24. *videt corda & pectora singulorum: & iudicaturus non tantum de factis sed & de cogitationibus nostris, omnium mentes voluntatesq; in ipsis adhuc clausi pectoris latebris intuetur.* Cypr. de laps.

But I fear, *curtenu*s Reader (for such I will presume thee to be) that I trespass too much upon thy *patience* and presumed *curtesie*, by somewhat an unmannerly and uncurteous; tho in some regard not unnecessary, detaining of thee so long in the *porch*; especially if (c) *desirous* to look into the *house*, and to see what there within may be found. Let it suffice therefore for the present, that it hath been evidently and undeniably made to appear, that herein we charge these men with nothing but what they professedly *maintain*. As for the ensuing *discourse*, my first and principall *intendement* therein, was to remove onely one main *pillar* of that their pernicious *opinion*. Wherein yet, if by such occasionall *explication* and prosecution of the *Scripture* by the main-

c *Μαχέρι τὸ ἐργασίον, τὸ ἐκδομικὸν αὐτῶν.* Plut. de repub. l. 4. *frux, ut Meibed. apud Epiphani. her. 64.* *Μαχέρι τὸ αὐτῶν ποδῶν τὸ ἐργασίον.* Sed jam non sufficit vos morari. scioq; am sit odisa Cirensebus pompa. M. Sen. praesat. contru.

tainers thereof wronged, ought else shall be found, that may conduce unto the clearing of any other passages of holy writ, (of which nature somewhat peradventure may be) or if thou shalt therein meet with ought, that may otherwise be usefull to thee, for the staying and settling of thy faith in these staggering and tottering times, for the bearing up of thy spirits under any present pressure, confirming of thine heart against crosse and unwelcome occurrents, or steering of thy course and directing of thy carriage, amidst the common calamities and disturbances of the times; give God the glory, and afford thy requests (I beseech thee) at his throne of grace, for

דפן שואל the support and strengthening in his (d) approaches to the
Psal. 141.7. pits-brinck, of
פיו לשערי מות
Psal. 9. 13.

Ηδη λαογαλίου & προδύπον δαυδ τοιο. Oppian, pisc. l. 5. ad leti portam. Maro culic. linima. Lucan. l. 3. Vestibulum antecipium, primique in faucibus orci. Maro Aen. 6. ἐν γὰρ ὕδατι, & γὰρ ὕδατι & ὕδατι. Lucian, apolog. atare de vexa & precipini, in extrema consensu tegala, Senap. l. 2.



His unworthy servant,

and thine in him,

THO. GATAKER



GODS EYE

ON HIS

ISRAEL.

An Explication and Application
of *Balaams* words recorded

Numbers 23. 21.



That which had wont to be said of *Africke*, that it was *ever producing some new monster or other*; is too true of the *age*, I would I might not say of the *land*, wherein we live. But the thing it selfe is so notorious, that lamented it may be, *concealed* it cannot be. We have many *strange* and *uncomly*, some even *mon-*

strous and *prodigious* opinions, daily started up amongst us: which men of *corrupt*, either *judgement*, or *affection*, or both, taking liberty to themselves, from the present distractions of the state, and disturbances of the times, stick not to broach and disperse, as well in publique as in private: whereby multitudes of people of the weaker fort and sex especially, are *seduced* and *misled*;

*Tò ἐπὶ τῇ
ἀρετῇ τῇ
μυσθίζουσι, οὐ
δὲ τὴν ὑπερβολὴν
ἐκείνην, διὰ τὴν
μυσθίζουσαν τὴν
ἐκείνην ἀλλὰ
ἀλλήλους. Ἀριστο-
τελὲς. *de gener. animal.*
l. 2. c. 7. *Pulchre*
Gracie diffundit
Semper aliquid
novi Africam
offerre, Plin. hist.
nat. l. 8. c. 16.*

inde Anaxilas Hyacinth. Ἡ μυσθὶς δ' ὅσῳ τῇ ἀρετῇ. Ἀλλὰ τὴν κατὰ τὴν ἰσχυρίαν τῇ
ita potius restituendum metrum, qm ut Scalig. aut Gros. comici verba demendo. Habet Athenam l. 14
apud qm cor de eadem, non Eubulua, ut Compens. & Gros. sed Eupolis. Ἀλλὰ τὴν κατὰ τὴν ἰσχυρίαν
Excogitat novi quid Musica juxta,

B

grievous

grievous *rents* and *schisms* are made both in Church and State; the doctrine of the Gospel is much *wronged* and *abused*; and a wide gap is laid open unto all manner of licentiousnesse and loosenesse of life.

Among these none to me seemeth more pestiferous and pernicious, then that of those, who from one of the first Authours thereof are commonly called *Eatonists*, from their opposition to the *mandatory* and *obligatory* power of the *Law morall*, or the *Decalog*, *Antinomians* or *Antinomists*; and such as have further built on the grounds by them laid; whereby they maintain, among other erroneous conceits, that *b* God *seeth* no sinne at all in his justified children: one covering *c* the *bour-glasse*, that he preacheth by in publik, an other *d* the *Bible* that he collateth by in private; and affirming withall, that God no more *seeth* any sin in any justified persons, then the auditory then present saw, either the *Glass* the one, or the *Book* the other; and consequently, that he taketh not notice of it, nor is at all displeased with them, *fall* they never so *foully*, or *live* they never so *loosly*, for ought that such doe: nor doth he *insist* ought on them, or on any other, as the Land or State they live in, and are limmes of, either by way of *punishment*, or in way of *chastisement*, for any sinne by them committed. Yea that therefore, they neither need to *crave pardon* for any sinne or excessse, nor to *assill* and *humble* themselves for the same: one of them affirming, that *e* what *f* David did in this kind, after his grievous excessses in the matter of *Uriah*, proceeded in him from *weaknesse*: as also, that *g* what *h* Peter did in the like kind, after his foul fact of *deniall*, issued from the *weaknesse* of his faith. On which their principles others raising further *superstructures*, have so farre proceeded as to affirm, that *i* neither faith, nor repentance, nor humiliation, nor selfe-deniall, nor use of Ordinances, nor doing as one would be done to, are duties required of Christians; or such things as they must exercise themselves in, or they can have no part in Christ. Albeit the *k* Scriptures be so pregnant, and so expresse to the contrary.

One principall pillar or shore, that hath by these men been erected and applied to the bearing up of that their first main assertion before-mentioned, is hewn out of, and taken from

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Honey-comb
of free justification, chap. 3.

p. 36.

c Mr. Eaton.

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e Mr. Randall;
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f Psal. 51.

g Mr. Randall
openly by word
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h Math. 27. 7.

i Christs coun-
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k John 3. 18, 36

Mark 1. 15. &

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3. 5. Mat. 16. 24.

23. 3. & 6. 20.

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commonly read, *He seeth none iniquity in Jacob; nor seeth no* ^m Geneva
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Or somewhat nearer to the original, thus, *He hath not be-* ⁿ Last English
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Which place, because it is not onely grossely *misexpounded* and *mis-applied* by them, but is also, as I conceive, commonly *mis-translated* and *mistaken* by the most; I have thought good to impart such thoughts as long since I have had concerning the same, to the publik; thereby endeavouring to give some further light, if it may be, to the *Text*; to cleare it, at least, from that wicked and wretched *abuse* and *wrong*, which from these men it doth sustain.

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First, that this can not be the meaning of the place, because it evidently crosseth the main tenor of the *story*, and the *truth* of *Gods Word*. For how could God but *see* those *sinnes* in that people, which so oft he grievously *complaineth* of, professeth to take *provid* of, and to be highly *displeased* with, *threatneth* to *avenge*, yea not *threatned* alone so to do, but severely, and that frequently also, *punished* by plagues and judgements of sundry sorts; yea for which he *destroyed* in the wilderness the *main body* of that people which he brought out of Egypt, reserving onely their issue, to enter upon, and enjoy the Land promised them, in their stead? Or what reasonable creature can be induced to beleive, that all this should by God be done, when he had so hoodwinked and blindfolded himself, that he neither did nor could see that, for which he did all this?

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33. 34.

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22. 32. 35.

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& 16. 49. & 22.

6. & 35. 9.

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B 2

Secondly, Deut. 2. 15, 16.

Exception 2.

a Dan. 6. 5.

b Dan. 6. 7, 8.

c Num. 31. 16.
Rev. 2. 14.d Num. 25. 1, 2.
Hos. 4. 13, 14.
Rev. 2. 15, 20.
e Exod. 32. 25.
f Psal. 106. 41,
42.

Exception 3.

g Exod. 4. 14.

h Exod. 4. 24.

i Psal. 106. 32,

33.

Num. 11. 17, 13

27, 28 & 30, 12.

k Deut. 9. 20.

l Num. 20. 24.

Deut. 3. 25, 27.

m 2 Sam. 11. 27.

Secondly, that *Balaam*, who uttered these words unto *Balak*, did not so understand them, nor was of any such mind. That which appears by the advise that he gave unto *Balak*. For as the Nobles of *Babylon*, being well assured that *a* they should never be able to get any advantage against *Daniel*, whereby to ensnare him, and bring him into danger, save in something that might concern him in his duty to his God, *b* solicited *Darius* to enact and publish such an edict as might straiten him that way: so *Balaam* well wotting, that no advantage could be gotten against that people, whereby the enemy might be enabled to have the better of them, but by making a breach between them and their God; *c* advised *Balak* therefore by the enticements of the daughters of his people to endeavour to enduce them to *fornication* and *superstition*, to *adultery* and *idolatry*, (two sinnes that are dwont to goe hand in hand together) that so the *wrath* of God being *incensed* against them, and his *protection* withdrawn from them, they might either ly *e* open to the enemy, or be *f*delivered up by God unto them, to be scourged and punished for their sinne. But in vain had it been for *Balaam* to give such counsell to *Balak*, or for *Balak* to have practised what *Balaam* suggested, had God been so affected towards this people, that *he* could not, or would not see, or take notice of what was done amisse, either in that, or in any other kind, by them, nor would be *displeased* at all with them for it.

Thirdly, that this sense of the words will not stand with other their own *principles*, but directly crosseth that which themselves otherswhiles averre. For when we object unto them, against this their *possession*, the *examples* of holy men recorded in Scripture; as of *Moses*, of whom it is said, that God was *g* angry, yea *very* angry with him, for his *flinching* and hanging back, when he was to go on Gods errand to *Pharaoh*; had like to have slain him in his *Inne* by the way for the neglect of his *childs* *circumcision*; was *i* displeased with him and *Aaron* for their *incredulity* and failings in some unadvised *carriages*; *k* with *Aaron* also for having an hand in the *calf*; and *punished* them both with *exclusion* from possession and enjoyment of the promised *Land*: of *David*, concerning whom it is affirmed, that the thing he did in his folly with *Bathsheba*, and in the murder of *Uriah*, was *m. e.*

will in Gods eyes; himself also confessing, that those his *sinnes* were committed *in Gods sight*, as also that his other *sinnes*, such as he had, (for some he was *fallly* charged with) were *not hid* from him; and that God by *Nathan* sharply *reproved* him for the same; threatening withall to *repay* his sinne in either kind by the like; which accordingly also he did: and again that upon the *numbring of his people*, which *Satan* and his own corrupt heart had put him upon, *his conscience smote him*, as having done that; which he knew God would take notice of, and take to heart; as the event sheweth that he did; for God not onely signified so much to him by *x Gad*, but made him *y smart* for it in his people: of *Iehoshaphat*, whom for his assistance of *Ahab*, God *a by Iehul* i; messenger summoned to answer it, and gave him notice of his *wrath* incensed against him for it; Of *Ezekiah*, with whom for a vain *b ostentation* of his wealth and state to the Babylonian Ambassadors, he was not a little *displeased*, and in displeasure, to his no small grief (no doubt) made known unto him, *c* what in after times should become, not of all his treasures onely, but of his posterity. When, I say, we object unto them these and the like *examples of Gods people*, recorded in Gods Book, whose excesses and oversights God *beheld*, and that also with an *angry* and *wrathfull eye*; they use to tell us, that these persons were *under the cloud*, & they lived in the times of the *Old Testament*: that it is not now as it was then; God *saw* that in them then, which he *seeth* not in us now: It is true, that in those times God *saw sinne*, and *took notice* of it, and *punished* it, even in his own justified ones; but he doth not so now *adaies*. For, not to infitt on that, which in way of reply might be returned hereunto, to wit, that the Apostle *Paul* acknowledgeth no other kind or manner of *justification*, then that, whereby *e Abraham*, and *f David* were *justified*; from whose examples he draweth an argument to prove, men to be in these times *g justified freely by faith*, as they also in their times were: as also that the Apostle *Peter* affirmeth, that those that lived in those times were *h saved by the grace*, yea the *free grace* (for

& 4.4.5. u 2 Sam. 14. 10. x Vers. 11. 13. y Vers. 19. 21 Chro. 19. 2. b Isaiah 39. 2. c Vers. 6. 7. d See Hony-comb, c. 6. p. 97. e Rom. 4. 3. Gen. 15. 6. f Rom. 4. 6. Psal. 31. 1. 25. g Rom. 3. 24. 25. 28. & 4. 12. 22. 24. h Acts 15. 11.

i unlesse

(i) *ROM. 11. 5.* *(i) unless free, it is no (k) Grace* of God in Christ Iesus, as well as we
 Nullo modo est gratia, qe non est omni modo gratuita. Aug. de Pecc. mer. & rem. l. 4. c. 24. *(k) Promissio de remittendis peccatis, cu qd confitentur Deo p. e. carat sua, non debetur ulla extare in divina literis* Bellarm. de p. n. l. 2. c. 4. loc. 4. *Locus ille Prov. 28. 13. loquitur de confessione, qe fit hominibus, sed dem ibid. c. 11. except. 3. qd cap. 3. eodem tit. hic illa Lev. 5. 5. Num. 5. 7. sicut & Amos. Duac. in Num.*
(l) Nondum data erat sacerdotibus potestas remittendi peccata Bellar. ib. 3. 2. 3. *(m) Job 5. 1.*
Annotat. on Doway Bible. Genes. 48. 16. Bellar. de sanct. beatis. l. 1. c. 20.
(n) East is f. cm the West; & to have (s) taken them, and cast them into the bottome of the sea: whereas yet they are enforced by evidence of truth to confesse, that *(r)* in those times God might and did see, take notice of, and punish sinne, even in the best that then were; and this cannot therefore be Balaams meaning in this place, if what themselves hold be true: nor can they alledge this place for the prooffe of what they herein maintaine, without crossing and contradicting that which otherwhiles they acknowledge.

Alfons. de Cast. apud Chamier paristr. l. 10. c. 2. Sect. 10. The triple Cord, t. 16. 95. *(n) Bellar. de Christ. l. 4. c. 10. & de purgat. l. 2. c. 6. & de Sancto beatis. l. 1. c. 20. (o) Eason Honycomb, c. 3. p. 35. 37. & c. 4. p. 57. (p) Psal. 32. 1. & 85. 2. (q) Honycomb, c. 3. p. 29. 30. (r) Psal. 103. 12. (s) Mic. 7. 19. (t) Honycomb, c. 6. p. 98, 99.*

Exception 4. Fourthly, that this *(t) burden* lies upon them, who undertake *(i) affirmant* in to ground such a point as this upon this place to prove, that this, *cumbit onus probandi.* Paul. in Digest. l. 22. tit. 3. leg. 2. & Ulpian. ibid. leg. 24.

not onely in probability may be, but of necessity must be, the true sense of the words, which they give; for if the words will bear any other sense as well as that which they assigne, then cannot the *Doctrine*, which thence they endeavour to deduce, be raised necessarily from the place.

But that the words of the Text may well admit and bear some other orthodox sense, then this which they strive and contend (all they can) to fasten upon it; and that very aptly also agreeing with the drift and course of the context; shall by Gods assistance be shewed in the ensuing discourse.

Which yet before I come to make manifest in that, which *Part. 2.* is herein principally intended; I shall crave leave to spend some time in considering and discussing the divers versions and expositions, that I find given of the same by others.

And here my purpose is not to make any long stay upon such of Translations them, as depart much, either from the *Originall*, or from the *Trans-* and Exposition
lations with us commonly received, which alone may seem to in- les common.

timiate some such thing as these men, whom at present we deale with, would have them to hold out: Those of this sort may well be referred to two principal heads. The former is of the *Chaldee*

Paraphrast, who rendreth th Text thus, *He beholdeth no (a) wor-*
shippers of Idols in Jacob, nor seeth any (b) workers of falsehood in
Israel, and the *Vulgar Latine*, that giveth it much to the same
purpose, *(c) There is no Idol in Jacob, nor Image scene in Israel*; of
which we shall, Godwilling, say somewhat more hereafter:
for as for that of *(d)* a learned writer (who would look also that
way.) *(e) Vanity shall not decline unto Jacob, nor workmanship be*
scene in Israel: it runs so far wide from the *Originals*, that it is
scarcely worth the taking notice of.

Chaldee.
פלו גלוי
עבו שקר
Laine.

(c) Non est Ido-
lum in Jacob;
nec videtur si-
mulacrum in Is-
rael.

(d) Aug. Steu-
chus in Penta-
teuch.

(e) Non decli-
nabit vanitas ad
Jacob. (god
posius
esset, gam
דבוס) nec vi-
detur opificium

The latter head is of the *Greek Interpreters*, who thus yeeld
them, *(f) Not if some travell shall be in Jacob, nor paine, or painfull*
labour scene in Israel. Which version both the *(g) Greek Interpre-*
ters, and the *(h) Latine* also divers; as well ancient, as
moderne, either in whole or in part, following; expound

in *Israel*. *Greek. (f)* in ἰσραὴλ οὐκ ἔστιν ἐργασία καὶ πόνος. *Ex. lxxviii.*
(g) Philon in vita Moysi, Origen. in Num. Latine. *(h)* Non est labor in Jacob, neque do-
lor in Israel. Ambros. l. 6. Epist. 37. Non eris, &c. Hieron. in Eccles. 3. Hugo Cardin.
for alij. Non est labor in Jacob, nec afflictio in Israel, Ferus.

(i) some

(i) Hieron. ab (i) some of Gods providence over the people of Israel in keeping
 Oleasir. Non videre fecit fati- them from being over-toiled and tired out in their tedious passage
 gationem in I. through the wilderness; or his (k) powerfull assistance in enabling
 & non vidit la. them with ease, to subdue their enemies and surprise their Cities:
 brem in I. non others (l) of the state and condition of Gods elect in the life to
 permittit eum plus come, wherein there shall be no pain, nor travell; the glorified
 ego in itinere Saints then (m) being freed from all grievance, and (n) resting
 laborare, neque wholly from their labours. And true it is that the words here
 fatigari. Videte used signifie affliction and vexation, as we shall hereafter at
 pro sentire, pati. large shew. But neither doe the versions come exactly home to
 Jer. 20. 18. Psal. the Originall, nor doe the interpretations of them suit well with
 89. 48. Sed Balaams intendments; Nor shal we need to be over-solicitous a-
 בן עמרם est intueri; non facere bout, them; because tho admitted, they would not afford the
 ut quis intrueatur least colour, for the maintenance of that erroneous conceit, that
 (k) Ferus. Pro- these men would thence assert. They may serve onely to shew,
 mittitur facilis that the words have not anciently, or generally been taken, either
 victoria contra in such a sense, the latter, or in such a latitude of sense, the for-
 hostes. מן המלחמה
 Cajetan. q. 14. mer, as is now usually given them.
 non erat iniquitas
 in Jacob; factum est, ut non esset labor in Israel, ad hostes debellandos, & terram eorum possidendam
 (l) Origen. in Num. bom. 16. Future vite statum denunciat. Hieron. in Eccl. 3. cum de bitu m.
 Dominus in futuro liberaverit. (m) Revel. 21. 4. (n) Rev. 14. 13.

Translations
 more common

Pass we on therefore to consider of the severall interpreta-
 tions of the words so read as we have them in our English tran-
 slations, and as before we have in part related.

(o) The Bishops
 Bible.

(o) He beheld no vanity in Jacob, nor saw transgression in Israel.

(p) The Geneva
 Translation.

Or, (p) He seeth none iniquity in Jacob, nor seeth no transgressi-
 on in Israel.

(q) The last
 Edition.

Or, (q) He hath not beheld iniquity in Jacob, neither hath he
 scene perversnesse in Israel.

In the exposition hereof Interpreters (none that I have scene,
 taking them simply, as they may seeme at first reading to sound)
 distinguish, some of the object or thing scene; some of the act,
 the fight, or manner of seeing here mentioned.

Of the Object, or thing scene, they distinguish two ways.

Exposition. 1.

First, some more strictly taking iniquity and transgression, not
 for sinne in generall, but for one species or particular kind of it
 only, to wit, idolatry. So, (as you heard before) both the (r) Chal-
 dee

(r) חלדא

doe *Paraphrast* understandeth it, and the (z) old *Latine* translator, (i) *Idolum*, *idol*, whom (z) the *Popish* commenters most follow; nor doe (a) some of our *Protestant* writers herein depart from them. This sense some build on the word used in the former branch, some on that in the latter; some on the word (a) *Aaron* in the former branch, translated *iniquity*. (b) *He saw*, saith a learned Writer of ours, *no iniquity in Jacob*: that is, *no idolatry*. The reason whereof he thus rendreth. *God, as he is, ens entium, is bonum, goodness*: (c) *(none good but God onely, having his goodness of himselfe) but Idols by way of appropriation are called sinne*; So *Jeremy*, (d) *My people have committed a sinne*; that is, *idolatry*, and, (e) *This people is prone to sinne, that is, to idolatry*; and in this sense is that of *Siracides* to be understood, (f) *All the Kings of Israel were sinners, except David, Iosias, and Ezechias, that is, they were idolaters*. Thus he. wherein some things seeme not so found, not of so clear truth at least. For first, no one of the places produced, doe prove that for which they are alleaged; to wit, that an *Idol* is in Scripture termed *sinne*. for no man will expound either those words of *Jeremy*, (g) *My people have committed an Idol*, or those of *Aaron* to *Moses*, (h) *This people is prone to an Idol*; nor doth this Author himselfe so expound them: it is true indeed, (which had bene a fitter allegation then any of these are) that *Moses* speaking of the *golden Calfs* saith, (i) *I took your sinne*, meaning the *Calfs* they had made; but *sinne* is there put by (k) a *metonymia* for the object of their *sinne*, that wherein they had sinned.

Secondly, there is no necessity by *sinne* in those places to understand *idolatry*; since that the people there spoken of, both had committed many hideous and horrible *sinnes* besides their *idolatries*, and were prone to many other *sinnes* as well as to the worshippings of their *Idols*: but, (1) *They have sinned sin*, faith *Le-remy*, that is, (m) they have greatly and grievously sinned; as *David* (n) of himselfe, tho his *sinne* were not such: nor doe *Aarons* (o) words imply any more, but that they were a people (p) bent unto evil, as the word there is; or (q) upon *mischief*, as our *English* hath it; nor need the sonne of *Sirache* (q) words be taken so strictly, but that *the Kings of Israel* (thereby meaning, not those of the *ten Tribes*, so most commonly

(m) Peccatum peccavit. i. graviter peccavit.
 Pifc. חובא חבה רבא
 (n) Psal. 35. 21. כח רב
 (o) Gen. 3. 21. vult magnum fr.
 (p) Gen. 3. 21. vult magnum fr.
 (q) Eccl. 9. 5. vult magnum fr.

C

(*) styled

(r) 1 King. 12. 20. & 14. 19. & 15. 17. (s) *Benjamin* still stuck fast, as appeareth by the Kings he mentioneth, sometime also (t) so teamed, by a denomination from the *better* part) were all greivous offenders in some one kind or other; those three onely excepted: for to say that the rest of them were *all idolaters*, were not agreeable to truth: since that neither (a) *Iehoshaphat* was an *idolater*, tho he wanted not (b) his wants and weakneses; nor (c) *Asa*, tho he had (d) his failings and faultings: and that therefore which is said of him, that (e) *tho the high-placer* in his dayes were not utterly abandoned, yet *his heart was upright with God all his life long*; is by good Interpreters understood of his constancy in retaining and maintaining (f) *Gods true service and worship* (not withstanding his other over-sights and excesses) to the last.

(s) 1 King. 12. 21. 23. (t) 2 Chron. 11. 3. & 12. 1. & 15. 17. & 21. 2. 4. & 29. 21. 24. (a) 2 Chron. 17. 6. & 19. 4. (b) 2 Chron. 18. 1. & 19. 2. (c) 1 Chron. 15. 2. 16. (d) 2 Chron. 16. 7. 9. 10. 12. 1 King. 15. 18. 19. (e) 1 King. 15. 14. 2 Chron. 15. 17. (f) *Erga Iehovam, i. erga cultum ejus, quamvis reliquam vitam huic studio non conformaverit. Iuxta & Pisc.*

Exception 3.

Thirdly, In this passage of *Balaam*, there is neither of the words specified in these two other places, neither *evil* nor *sin*: and albeit therefore those other places were so to be understood as this Author would have; yet would they hardly come home to give any great strength to the like exposition of the word here used.

Exception 4.

(c) אֵלֵן
(b) *Elsay* 66. 3.
(i) אֵלֵן
(k) שֵׁרִים
(l) *Gen.* 31. 19.
30.
Jud. 27. 5. & 18.
14. 18. 24.
(m) אֵלֵן
וְהָרִים
1 *Sam.* 15. 23.
(n) *Vanitatem,*
Jer. *Elsai.* 66. 3.
rem-vanum, Pisc.
(o) *Stenchum.*
Tigwina verba. Tindals translation. (p) שֵׁרִים (q) *Elsai.* 44. 20. (r) *Jer.* 10. 10. (s) אֵלֵן
אֵלֵן *Dem. veritas.* (t) *Jer.* 10. 14. & 51. 17. (u) שֵׁרִים.

Fourthly, it is yet true indeed, that the word (g) *Aven* here used is sometime given to an *Idol*. (h) *He that burneth incense*, saith *Elsay*, as if he blessed (i) *Aven*, an *Idol*. And the word is joy-ned with (k) *Teraphim*, which signifieth (l) *Images*, (m) elsewhere; but it seemes to be attributed unto them, not so much in regard of the *evil* and sinfulness, as in regard of the (n) *vanity* and nothingness of them; which the word also sometime import-eth, and some (o) here render it. In which regard likewise is the word (p) *Shaker* given to *Idols*, which signifieth *falsehood* or a *lie*; (*Is there not a lie in my right hand?*) As they are opposite to the Deity, (q) *non quod bonum, sed quod verum*, not as God is good, but as he is true. (r) *The Lord is the (s) true God*: saith *Ieremy*, but (t) *the image* (whether graven or molten) is (u) *a lie*: and

they

they (x) turned the truth of God, (that is, the true God) into (x) Rom. 1. 25.
(y) a lye. As for the same cause are Idols also tearmed (a) Eli- (y) פסילים
tim, as a thing of (b) nought: and are by the Apostle said to be (a) אלהים
(c) nothing in the world. And hence it is, (which sheweth how Levit. 26. Psa.
this tearm is applyed unto Idols) that that place which had 96. 3.
beene formerly called Bethel, that is, the house of God, in re- (b) בית אל
gard of (d) Gods appearing there to Jacob, and (e) Jacobs solemn nibil. res. nibili.
worshipping of God afterwards there; when in proceffe of Medici nibili.
time it became infamous for idol-worship by (f) the golden Job. 13. 4.
Calfe that Ieroboams had there erected; it was instead of Passores nibili.
Bethel tiled (g) Bethaven, that is, the house of falshood and Zech. 11. 17.
vanity; as both the Chaldee Paraphrast, and (h) the Jewish שקר ומאכל
Doctors interpret it: and God by Amos threatning the ruine mendacium (g)
of it, saith, (i) Bethel shall be brought to Aven, that is, as the Chal- res nibili. Ier.
dee well, it shall be brought (k) to nothing, it shall have no being. 14. 14.
(i) 1 Cor. 8. 4.
(j) 19. 22.
(k) 19. 22.
(l) Gen. 31. 3.
(m) 6. 7.
(n) 1 King. 12.
(o) 28. 29.
(p) Hos. 4. 15.
(q) 5. 8. & 10. 5
(r) 14. 14.
(s) 14. 14.
(t) 14. 14.
(u) 14. 14.
(v) 14. 14.
(w) 14. 14.
(x) 14. 14.
(y) 14. 14.
(z) 14. 14.

Thus then we have shewed and seene, how farre forth this sense either may, or may not, receive footing from the former word here used.

Others assay to infer and inforce it upon the latter word, the word (l) Amal used in the other clause. This word indeed the Old Latine rendreth (m) an image, and our (n) Old English, idolatry. And those that here would have it understood of idols, go upon two divers grounds..

For whereas the word (o) Amal hath a twofold significati- (o) Amos 5. 5.
on, it is sometime taken for labour or work. (p) I beheld, (p) אראה nibi-
saith Solomon, all (q) the labour, wherein I had laboured, and lunur Job. 26. 7.
(r) All a mans (f) labour is for his mouth, and yet the appetite is not (l) עמל
sated; or, Tho all a mans labour (s) fall out to his owne mind, as (m) Simulacrū
himselfe would have it; yet his soule, or his desire, is not satis- (n) Tindale
fied. Sometime for paine and griefe or trouble. (t) I have been Translation.
made to possesse (u) nights of paine, saith Job: and (x) Woe be to (o) עמל
those, saith Esay, that enact grieves, that is, decrees of grieves, grievous (p) Eccle. 2. 11
decrees; Some would have this tearm here given unto (q) עמל
Idols, (a) in the former notion, because they are no- (r) אשל אש
thing but (b) Workmanship, (c) the work of mens hands; o- (s) Eccl. 6. 7.
thers (d) in the latter, because (e) they bring nothing but pain (t) עמל
and grief in the end to their worshippers and followers; (u) Ori. qm ob-
(x) Esai. 10. 1. (y) מכתבים (a) Stench. (b) Opificium. (c) Pl. 115. 4. & 35. 15. (d) La-
rim. (e) רבו עצבותם Psa. 16. 4.

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whereof they have *f* another name commonly given them in holy Writ. And of that other name indeed it cannot be denied; for it is almost as frequently found in *g* the one sense, as in *b* the other. But for the word here used, no place is, nor (I suppose) can be produced, where it may be fitly so understood.

Exception.

Howbeit, tho it were granted that this latter were sometime used for an *idol*, as that the former is, hath been shewed; yet could not that be the sense of the words in this place; since that it cannot be said that this people kept free from *idols* and *idolatry*, while they abode in the *wildernesse*. For, besides that the story of *i* the *golden calf* evidently evinceth the contrary; and (*k*) *Aarons* words taken with the above-mentioned *Autors* glosses on them, would further enforce it; God both by *Moses* and *Amos* expressly upbraides them therewith; the one taxing them for (*l*) *sacrificing to devils*, the other (*m*) *to idols*. (which yet comes all to one; for *n* what was offered to *idols*, was in them offered to *devils*) *not unto God*. Whereby it appeares, not onely that they were faulty therein, but that God also so *saw* it as to *take notice* of it. That which the sequell of the present history more fully confirmeth; where we shall *o* find *four and twenty thousand* of them at once taken away, for this very sinne of *idolatry*; partly by an immediate stroke of Gods hand, and partly by execution of justice done at Gods command upon them. And thus much for the exposition of those, that restrain to *idolatry* the *sin* or *iniquity* presumed here to be mentioned.

Exposition 2.

p Calvin.

Deodate.

p Exod. 19. 6.

Deut. 7. 6. & 14

2.

7 Rom. 11. 16.

Exception.

Levit. 19. 2. &

30. 26.

Others so distinguish of the *sinnes* which they suppose here meant, in regard of the *nature* and *quality* of them; as if it were meant, not that *no sinne* at all were to be seen in them, but *p* no such *hainous* and *grievous sinnes*, as did reign among other people; they being (*q*) *an holy people*, as whom *God* had *sanctified* and *set apart to himself*; and (*r*) *branches* in reputation at least *holy*, as springing up from an *holy root*.

And true it is indeed, that such they were by *externall vocation*, and by *profession*; as also by *inward disposition* of heart, and in *holy life* and *conversation*, they (*s*) ought to have been. But that they came farre short of what they should have been; yea, were

were (t) utterly *croffe*, (for a great, if not the greater part of them) and tooke courses cleane *contrary* unto what they professed, and were called to; the frequent exprobrations and manifold complaints of *Moses*, and *God* by *Moses* and other his *Prophets*, twitting them with, and taxing them for, their continuall (u) *stubbornnesse*, (x) *rebelliousnesse*, (y) *stiffneckednesse*, (z) *perversnesse*, *crookednesse*, (a) *tempting God*, (b) *provoking him*, (c) *purning against him*, (d) *shaking off his yoke*, (e) *vexing and grieving his holy Spirit*; that their *Vines* were *Vines of Sodom*, and their *slips slips of Gomorrah*, their *Grapes*, that is, their fruits and works, *gall and bitterness*, and the *Wine* that came of them, the issue and effect of them, as the *poison of Adders*, and the *cruell venom of Aspes*; these, I say, and the like opprobrious tearms by the Spirit of God justly and deservedly given them, doe too evidently evince. Besides, that this their externall condition and profession was so farre from lesning and extenuating the guilt of their sinnes, or concealing them from Gods sight, that it served rather to *aggravate* them, as being found in those, among whom the contrary *vertues* and *duties* ought to have reigned; and (g) who having been *better taught*, and *professing better things*, might justly therefore be deemed *worse* then other, tho they were no *worse*, yea or not so *bad*; because they ought to have been, and might have been, much *better*. For which cause also God threatens; the rather (h) to *punish* them for their sinnes *before* and *above other people*, whom he had not *known* and *owned*, as he had done them, that is, (i) whom he had not afforded the like favour unto, nor taken into speciall covenant with him.

Et Barbarorum vitia esse paria, et nostra tamen in his vitiis graviora esse peccata, quia eisdem agamus, quae nos agimus, nos tamen maiore offensione peccamus. ibid. c. 9. Impugnamus enim professionem nostram moribus nostris, nec sumus id quod profitemur. ibid. cap. 10. h Amos 3. 2. Deut. 4. 7, 8, 33, 34. i Psalm 147. 19, 20.

Nor doth this sense therefore satisfie: and that as little, that Exposition 3. i (k) they were not a people given to *injurious and vexations courses*: because (l) such kind of *sin* the words here used imply (and indeed they so doe, as shall hereafter appeare) for that they were not free from *such sinnes* also as these, yea rather that

usurpata ea iniquitatum genera significam, quae ad homines ledendos, vel ad nocendum et damnum cum iniuriis inferendum cum tendunt. Idem.

such



Exception.
m Deut. 32. 33.
n Eſay 59. 5, 6.
Exposition 4.
o Abraham Ezrae
ſilius.
p Verſ. 19.

ſuch abuſes alſo abounded among them, ſome of the (m) paſſages above-recited do as clearly prove, as the like (n) expreſſions do, uſed by the Prophet Eſay, concerning thoſe of his times.

That which (o) one of the *Hebrew teachers* hath, were more probable, if the Text would admit it; who knitting this paſſage with the foregoing (p) propoſition, maketh this to be the meaning of Balaams words here, that God would not repent him of proſe-
cuting them and going along with them, ſo long as he ſaw them not break out into ſome outrageous evil. Which, if he ſhould ſee them do, he would not be with them, as formerly he had been. And referreth us for the proof hereof to that paſſage in *Jeremy*, where God telleth the Prophet, that as (q) upon a peoples repentance he would repent him of the evil that he had threatned to inflict on them, when they finned; ſo on the other ſide (r) upon a peoples revolt or relapſe, he would repent himſelf of the good that he had promiſed to do them, while they continued in a godly courſe. With-
ſe Aben Ezra ib.
t Num: 25. 1, 2.
& 31. 16.

u 1 Kings 8. 46
Eccleſ. 7. 20.
v Αναμειγτης
ων & ο οδός.
Clem. paedag. l. 1.
cap. 2. Mor.

Exception.
απταις, &
μων & δός.
v Anas, Simait.

οδὸν α. Ἀδὴ πτωτὸν ἦ, αδιώτων. *Crates Latr.* (x) *Matth.* 27. 13, 14. Πολλοὶ γὰρ κακοί, *Eurip.* *Ip.* Ταυτ. Πολλοὶ ἦν ἀνδρες πτωτὸν πτωτὸν, ἀνέκων τε χόρων. *Chryſoſt.* in *Rom.* orat. 9. Τοὺς πάντας ἀνδρῶν κακοί ἦ, Ὅτι πολλοὶ ἦν ἀνδρῶν κακοί διχῶς γὰρ ἀνέκων. *cl. vbi* *Erat.* *Blas.* *l.* 1. Ὅτι πολλοὶ κακοί. *Plut.* *de orac. ceſſ.* Major ubique pars vincit meliorem. *Livius* l. *Hec pars major eſt: ideo peior nunquam enim tam bene cum rebus humanis actum eſt, ut meliora pluribus placerent.* *Sen.* *de vit. beat.* c. 2.

Hitherto then we have conſidered the expoſitions of thoſe who diſtinguiſh of the object or the thing ſeen.

Others diſtinguiſh of the act, of the ſight, or manner of ſeeing.

God

God, say some, *joesh* not, that is, (a) *doth not so see* any sinne in them, as (b) *to destroy* them for it, or to give way to any that should endeavour so to do. That which was *Balaams* intent in hiring *Balaam* to curse them; and was Gods purpose concerning those people whom he cast out before them.

And indeed true it is, that (c) God, tho they *provoked* him full oft thereunto, and gave him just occasion so to do, yet did not deal with them according to their due *desert*, nor *destroy* them utterly, as he justly might have done, and sometime (d) *threatned* to do; but in much *mercy* forbore them, upon (e) *Moses* his intercession, and their own, (tho many times (f) not sincere, but self-seeking onely) humiliation.

27. *Nec penā semper, sed penitentia sepius contentus esse. Tacit. in Agri. d Deut. 9. 19. e Psalm 106. 23. f Psalm 78. 34-38.*

But this seems not to be the thing by *Balaam*, or Gods Spirit Exception: speaking by *Balaams* tongue here, intended. For, besides that God did see and take notice of their excesses, (g) to take vengeance on them for the same; by (h) *destroying* whole multitudes of them: it neither sorteth well with the words, as they are above rendered, that imply *no fight*, or taking notice at all of any sinne in that people; nor with the scope of *Balaams*, which seems to be (i) the setting out of the goodly, glorious, potent, and impregnable condition of that people, as having God himself residing as their *Sovereigne* in the midst of them, and as with great state and pompe, as *Commander* in chief, conducting them and marching along with them; so protecting them against all the might and malice of their adversaries enabling them to prevail against them, and rendring them successfull and victorious in all their undertakings. Now what commendation were it of a people, or how suitable hereunto, to say, that *tho they be never so bad or debauched, yet God doth not so see, or take notice of their loose and loud courses, as to destroy them utterly for the same?*

The like exception lieth against that other exposition of some others, that God is said *not so see* or *behold* their sinnes, (k) because he doth not *impute* them unto them, but (l) doth *bide* them, *remits* them, and wash them away in, and for Christ. Understan-

1 Non imputat in suis, sed emendat per gratiam. Pellican. regit, remittit, purgat, Jan. condonat. Pisc. pcc. & fidelis, sed statim condemnatur ei peccatum. Vatabl.

Exposition 5.
a Non videt, ut
audere nimis
vindictae, ut in
maledictionem
imputet, ut pro
meritis usque
tetur. Pellican.
Annotation Tin-
dals Translat.
b Neque patitur
eum deleri, ut
illud commenda-
tur. Pisc.

c Psalm. 106. 26,

d Psalm. 106. 26,

e Psalm. 106. 26,

f Psalm. 106. 26,

g Psalm. 106. 26,

h Psalm. 106. 26,

i Psalm. 106. 26,

j Psalm. 106. 26,

k Psalm. 106. 26,

l Psalm. 106. 26,

m Psalm. 106. 26,

n Psalm. 106. 26,

o Psalm. 106. 26,

p Psalm. 106. 26,

q Psalm. 106. 26,

r Psalm. 106. 26,

s Psalm. 106. 26,

t Psalm. 106. 26,

u Psalm. 106. 26,

v Psalm. 106. 26,

w Psalm. 106. 26,

x Psalm. 106. 26,

y Psalm. 106. 26,

z Psalm. 106. 26,

aa Psalm. 106. 26,

ab Psalm. 106. 26,

ac Psalm. 106. 26,

ad Psalm. 106. 26,

ae Psalm. 106. 26,

af Psalm. 106. 26,

ag Psalm. 106. 26,

ah Psalm. 106. 26,

ai Psalm. 106. 26,

aj Psalm. 106. 26,

ak Psalm. 106. 26,

al Psalm. 106. 26,

am Psalm. 106. 26,

an Psalm. 106. 26,

ao Psalm. 106. 26,

ap Psalm. 106. 26,

aq Psalm. 106. 26,

ar Psalm. 106. 26,

as Psalm. 106. 26,

at Psalm. 106. 26,

au Psalm. 106. 26,

av Psalm. 106. 26,

aw Psalm. 106. 26,

ax Psalm. 106. 26,

ay Psalm. 106. 26,

az Psalm. 106. 26,

ba Psalm. 106. 26,

bb Psalm. 106. 26,

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bz Psalm. 106. 26,

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cu Psalm. 106. 26,

cv Psalm. 106. 26,

cw Psalm. 106. 26,

cx Psalm. 106. 26,

cy Psalm. 106. 26,

cz Psalm. 106. 26,

da Psalm. 106. 26,

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hw Psalm. 106. 26,

m John 1. 47.
n Gal. 6. 16.

ding them of the better sort of the people, the godly and faithfull among them; the (m) true Israel, the (n) Israel of God, onely.

And true it is indeed, that in ordinary speech we use to say, that a man will *not know* or *see* that, (o) which he refuseth to *take notice*, or will not be *acknowledged* of. Nor is it lesse true, that when God upon mans *repentance* hath *remitted* sinne, he doth no more *regard* it, so as to alienate his fatherly affection from the party now repentant, or to cast him off and condemne him for the same, then (p) as if he had never *seen* it, or *taken notice* of it, or been *incensed* against him, or *displeased* with him for it. In which sense also he is said, where he *forgives* sinne, to (q) *forget* it; that is, no more to regard, in the respects before-mentioned; what hath been done amisse by his people upon their *repentance*, then as if he had *forgotten* it, yea then as if it (r) never had been either *done* by them, or *known* to him. To which purpose is that speech of (s) one of the ancients, writing on those words of the Psalmist, (t) *Blessed is the man whose iniquity is remitted*, or (u) *removed*, and *whose sinne is covered*; (to which may be adjoynd that parallel place, (x) *Thou hadst remitted the iniquity of thy people, thou hadst covered all their sinne.*) (y) *What is covered, is not seen: what is not seen, is not imputed: what is not imputed, shall not be punished.* As also of (z) another to the like effect on the same place, * *What God is willing to hide, he is unwilling to see: what he is unwilling to see, he is unwilling to mind: what he is unwilling to mind, he is unwilling to censure. He is not willing to take notice; more willing to wink at, to passe by, and pardon.* All which is most true, and may from those passages of Scripture be averred, as well of the *faithfull* that lived before *Christs* comming in the flesh, as of those that live in these daies: and no way therefore furthereth or favoureth the *Ansinomian* concept.

Exceptio.

But yet, besides that so to expound the word here, considering the maine drift and scope of the wifards speech, would, as Calvin observes well upon the place, afford but (a) a *slasby* sense: the parties here spoken of under the names of *Jacob* and *Israel*, are not the

o Posthac etiam illud, quod sciet, nesciveris; Ne videris, quod videris. Plaut. Mil. 2.6. Tu pol, si sapi, quod scis, nescis. Ter. Eun. 4. 4. Nescias quod scis; si sapi. Idem Heaut. 4. 4. Proverbiale est. Donas. p Ezek. 10. 6. q Esay 43. 5. Jerem. 31. 34. r Etiam si quod factum est, insectum esse non potest; Deo tamen non imputante, sic eris, quasi non fueris. Bem. in Annu. Ser. 1. s Hieron. nom. in Psal. 31. t Psalm 32. 1. u ויכח Levatus Iun. sublatu. Pisc. v ויכח καλυπ- θης & μαρ- τυν. Pisc. x Psalm 85. 2. y Quod igitur, non videtur; quod non videtur, non imputatur: quod non imputatur, non puniuntur. x Augustin in Psal. 31. * Si voluit regere, noluit videre; si noluit videre, noluit advertere: si noluit advertere, noluit animadvertere; noluit agnoscere, maluit ignorare.

the *better* sort alone, or the *faithfull* ones onely, tho more especially indeed, and most principally they; but (b) the main *body* b Num. 21.4,5, of the *people* that came out of *Egypt*, and were now on their *march* towards the promised Land; and whom *Balak* was affraid of, and hired *Balaam* to curse.

However therefore some of these *expositions* of this Scripture, (to say nothing of the rest) are much more probable then that, which these corrupt teachers would fasten upon it, and were consequently enough to stop their mouths: (for if but as probable an *exposition*, as theirs is, can be produced, it is enough to shew, that it is not of necessity so to be taken as they require) yet because some just *exception* may be taken unto each of them, as hath already in part been shewed; I shal in the next place proceed to lay down what I conceive to be the *true* and *genuine* sense of the words; and then further endeavour by *collation* of other *Scriptures*, both to cleer, and to confirm the same. Part 3.

The Text soundeth word for word thus from the *Originall*,
He hath not beheld wrong against Jacob; nor hath he seen grievance against Israel.

And may more fully and familiarly to an English ear be thus rendred,

He hath not beheld, or, he doth not, or will not beheld wrong offered to Jacob; nor hath he seen, or nor doth he, or will he see, grievance done to Israel.

For the further opening and strengthening hereof, we shall consider these four things:

1. What the words (c) *Aven*, and (d) *Amal* here used do signify. אָפּן
אָמל
2. Who the *Jacob* and *Israel* here spoken of, are.
3. How the particle *both* prefixed and affixed to those two proper names, may be here taken.
4. What manner of *sigh* it is, that is here intimated.

For the first of these, the words *Aven* and *Amal* here used, do Considerat. I. neither of them, either properly or generally signify *sinne*, but the former of them doth properly signify *affliction*, and *iniquity* Wrong of (as it is usually translated) or (e) *wrong* rather, (for there is (f) wrong. עוֹן וְעוֹלָה another word that more properly answereth to *iniquity*) as it is a means of *affliction* to the *wronged*, as that which causeth them perverse, iniqua agere. (by

besall the just: but the wicked shall be filled with (c) evil, or mischief. They shall have their fill of that, which the other shall be freed from. Yea so may we well translate that of *Esay*, (d) *Your calling of solemn meetings I cannot endure; it is (e) affliction and vexation to me.* And *David*, (f) *Behold mine affliction and my pain, or my grievance.*

2. For the figurative and metaphorical acception of them. (g) *The ploughers of iniquity, or wrong, saith Eliphaz*, (those that plough it, or plough for it) and (h) *the sowers of trouble*, (wickedness, saith our English) they that sow it for others, reap the same. Those that deal wrongfully, and thereby procure trouble to others are paid in their own coin; that through Gods judgement is repaid to them, that they have been authors of to others. As *Salomon*, (i) *He that soweth (k) wickedness, shall reap (l) affliction. Affliction, or vexation*, I say, with good authors, rather than vanity: and so it may well be translated in that of *Eliphaz* also. And again, (n) *They conceive (o) mischief*, (so our English) or *grievance*, and bring forth (p) *wrong, or iniquity*; (our English, *vanity*) and their belly prepares deceit. He compareth wicked men to a teeming woman, that is alwaies breeding, never without a great belly. They are continually, saith *Eliphaz*, contriving of some *mischievous plot*, and producing of some *wrongfull designe*, and going great with some *fraudulent device* or other: no sooner delivered of one, but projecting another. Where why I rather translate *Aven wrong*, or *iniquity*, then *vanity*, besides the course of the context, and the use so frequent in that common phrase of (q) *workers of iniquity, or wrong-doers*, (for it is nothing else) parallel places speak for it. For so the Prophet *Esay* pursuing the same metaphors, and retaining the same words, (r) *They conceive (s) mischief, or grievance; and bring forth (t) iniquity, or wrong.* And the Psalmist, (u) *Behold, he travelleth with (x) iniquity, or wrong; and hath conceived (y) mischief, or grievance; and brought forth (z) falsehood.* he is delivered of some false and fraudulent business; as the word is (a) elsewhere used. some *deceit*, as *Eliphaz* (b) before. or, but he shall bring forth falsehood, or a ly. (c) He shall faile of his purpose, his expectation shall be frustrate. Again, of the like

* און, עמל, שקר: Exod. 23. 7. b Job 15. 35. c Frustrabitur spe sua atque cogitatio. Psal.

Gods Eye on his Israel.

d Psalm 107

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wicked person, (d) His mouth is full of cursing, and deceit, and fraud: under his tongue is (e) mischief, or grievance; and vanity; or, iniquity and wrong rather, the very words here used. And again, where the latter of them, (f) the words of his mouth are (g) mischief and fraud. And yet again, speaking of a wicked State given to oppression, (h) I have seen violence and strife in the City; (i) mischief also and sorrow are in the midst of it. Where the former word is translated mischief, as the latter was before. As also (k) in the same Psalm, where we have it thus rendred, they (l) cast (m) iniquity upon me. as if the meaning were, that (n) they wrongfully charged him with some crime. which Calvin justly censureth as (o) a nicety, not well agreeing with the context. others rather translate it, (p) they throw down affliction upon me. (q) by injurious, vexatious and pernicious courses, seeking to work mine overthrow. as (r) alluding to a siege, wherein the besieged are wont to throw down on the besiegers, stones, and dirt, and logs, and fire-brands, and what soever else may destroy, or annoy them.

Psalm 107. o Argument nimis, & a contextu dissentaneum. p Devolvunt in me afflictionem. Pisc. q Calvin, & Moller. r Deodat.

Lastly, to heap up no more places, tho many more might be; that of Esay shall close up all; where he denounceth a (k) wo against those rulers that (l) enact decrees of wrong, that is, unjust and wrongfull; or, of affliction, that is, afflicting and vexing, decrees; and that write (m) grief, or grievance, decrees of grievance, grievous ones, such as are made of purpose to vex and molest poor people. By these places then it doth evidently appear, what the usuall and constant signification is of the two terms here used. Which Calvin also doth accordingly observe to signifie such kinds of iniquity or evill doing as do tend to the wronging and hurting, or molesting and vexing of others.

The second thing to be considered, is who they be that are here styled Jacob and Israel.

Where first, that by Jacob and Israel is not meant the Patriark himself who was at first (o) named Jacob, because at his coming into the world, like a cunning runner or wrestler, as he followed his brother, who had got the start of him, close at the heels, so he caught him and held him fast by the heel, as

4 Esay 10.1.

חקקי חוקי

עמל

molestiam, pro

decretis molestia.

vel decretis mo-

lestia. in rō

καρῶ.

n. Qe ad alios

ludendas tendunt

Calvin.

Considerat. 2.

o Gen. 25.26.

intending to *supplant* him, and recover ground of him : which in proceſſe of time alſo accordingly he did, as (p) the Prophet intimates, and (q) his brother *ſupplanted* by him complaineth : and was afterward, upon his *wreſtling with the Angel*, and by a godly and (r) *gratefull kind of violence, prevailing over him*, (s) new named, and in ſtead of Jacob ſtyled *Iſrael*, by the Angel, (t) whom he had ſo ſtrived and ſtruggled with, at their parting : that not the *Patriark* himſelf, I ſay, who bare both thoſe names, and is indifferently called by either, is here meant ; but his *issue* and *poſterity*, called ſometime, (u) *the ſonnes*, and (v) *the ſeed of Jacob*, ſometime (x) *the ſonnes*, and (y) *the ſeed of Iſrael*, and ſometime (z) *Jacob and Iſrael* ſimply, as in this place, ſo elſewhere, there is no doubt made, nor is it denied by any.

But ſecondly, whether the whole *body* of that people, then abiding in the *wilderneſſe*, or ſome ſpeciall part of them onely, be here underſtood, may be, and is by ſome queſtioned. And that the rather, becauſe the Apoſtle, when he ſaith, that (a) *they are not all Iſrael that are of Iſrael*, as alſo elſewhere, by way of eminencie, teaching ſome (b) *the Iſrael of God*; doth thereby ſeem to impiy, that there is a twofold *Iſrael*; (c) a *true* and *genuine*, and (d) a *counterfeit* and *baſtardly Iſrael*: an *Iſrael* according to man, and an *Iſrael* according to God; an (e) *Iſrael after the fleſh*, and an (f) *Iſrael after the ſpirit*. Now ſome reſtrain to the former onely, what is here ſpoken, and make it to be either a *priviledge* of ſuch alone as were *holy* and *upright* in that people, or a *prophecie* of the *faithfull* that ſhould live in theſe times.

But this, as in part we have formerly ſhewed, is groundleſſe ; yea, is directly againſt, both the *courſe* of the *ſtory*, and the *current* of the *context*.

For firſt, the *Iſrael* here ſpoken of is ſaid to be (g) the *Iſrael*, that God brought out of *Egypt*. But it was the main body of the people, that was thence brought forth, conſiſting as well of unfaithfull as faithfull, as well of thoſe (b) *whoſe carcaſſes* for their diſobedience and rebellions *fell in the Wilderneſſe*, as of thoſe, who (i) *continuing ſtedfaſt in covenant with God*,
(g) Num. 23. 22.
(h) Num. 24. 8.
(b) Num. 14. 29, 32.
(i) Deut. 4. 3, 4.
(j) Jud. 5.
(k) 1 Cor. 10. 5.
(l) Deut. 2. 14. 16.

(k) Num. 27. 3. either (k) deceased by the way, or (l) entered into the land of
(l) Num. 14. 24 promise.

30.

(m) Num. 22. 4

6.

Iosh. 24. 9.

Deut. 23. 4.

(n) Num. 23.

13, 24 & 24.

25. 6.

(o) Num. 23. 23

2. They are those whom *Balak hired Balaam to curse*. But those that he *hired* him to *curse*, was the main *body* of that people, (m) which he feared, by their multitude would *lick up* and waste the wealth of his land, *as a drove of Oxen licketh up grasse*, and depastureth a ground.

3. They are those that (n) *Balaam beheld* when he uttered these words; but *Balaam beheld* them under no other notion but as a numerous and powerfull people, encamping and marching under Gods conduct and safeguard; not distinguishing between them in regard of any inward disposition, which his eye was not able to discern.

4. The *Israel* here mentioned, is that *Israel*, (o) against which *Balaam* by no *sorcery* or *incantments* was able to prevail. But it was the mixt body consisting of both sorts, which by no *sorcery* or such like evill art he was able any way to impeach.

Of the main body therefore of the *Israelites*, which came out of *Egypt*, were at present encamped on the confines of *Moab*, whom *Balak* being afraid of, hired *Balaam* to curse, and whom *Balaam* beheld, but durst not curse, nor by any of his diabolish arts was able to doe ought against, it is apparent that *Balaam* under the names of *Jacob* and *Israel* here speaketh.

Consideration 3.

The *third question* is concerning the signification of the particle *beth* before the names of *Jacob* and *Israel* prefixed, and affixed thereunto.

It is usually indeed taken *subjective*, as denoting the *subject* of some *attribute*. As when it is said by the Psalmist; (p) *Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me*. And, (q) *O Lord my God, if I have done this; if there be iniquity in my hands*. And, (r) *I have sinned*, saith God by *Jeremy*, *folly in the Prophets of Samaria*. and, (s) *I have seen also an horrible thing in the Prophets of Ierusalem*, and so the most Interpreters here understand it.

(p) Psal. 139.

23. 24.

(q) Psal. 7. 3.

(r) Ier. 23. 13.

(s) Ibid. v. 14.

(a) Gen. 37. 4.

8, 11.

(b) 1 Sam. 24.

14. & 26. 18, 20

(c) Iob 1. 11.

& 2. 6, 7.

But it is taken also sometime *objective*; as denoting the *object* of *jealousy*, or *envy*, whereabout something is employed; as (a) *Joseph* was the *object* of his *brethrens envy*; (b) *David* the *object* of *Sauls cruell persecution*; (c) *Iob* the *object* of the *Devils malice*, and

and the like. Thus is this particle also frequently used : as (d) *Exod. 14.* where it is said, (d) *God fights against (e) Egypt for Israel*; that is, against the Egyptians for the Israelites. And, (f) *Thou shalt not bear fals-witnesse (g) against thy neighbour.* And, (h) *Miriam and Aaron spake (i) against Moses.* And (k) *The burden upon Arabia.* or, *A burdensome prophetic (l) against Arabia.* And in the Psalm, (m) *Direct my steps in thy word; and let not any iniquity have dominion over me.* or, (n) *Confirm, and strengthen, my steppings according to thy word;* (that is, (o) *thy promise*) and (p) *let no iniquity prevaile (q) against me;* or, (r) *that no iniquity prevaile against me.* no iniquity, that is, no injurious course of any mine enemies and opposites. or *no iniquity or wrongful dealing*, for, no injurious and wrongfull dealers, as *pride*, for *proud men*, in those words of the Psalmist, (s) *Let not the foot of pride reach me; nor the hand of the wicked stirre me.* And as in those words of the Apostle, (t) *Ye have not yet resisted unto blood striving against sinne.* (u) *against sinne*, that is, (as (x) Interpreters of good note) either against the *wickenesse* of the enemies of the Gospel, who by cruell and bloody courses strive to force men from the faith : or *against sinne*, that is, against (y) *sinner*s; such *wicked ones*, as he had spoken of in the verse next beforegoing, and that the Psalmists words are so to be taken, and understood; not of his owne, but of other mens *iniquitie*, the very next words evidently shew, where he saith, (z) *Deliver me from the oppressions of men.* As also that of the Apostle may well be understood, (a) *The Lord will deliver me from every evil work.* not that might be committed by him, but that by wicked men might be plotted, or attempted against him. The like may be said of those words of the Psalmist, where he saith, (b) *Why should I feare in the day of evill,* (or, why should I be afraid in the time of (c) *adversity*) *when the iniquity of my heeles shall compass me about?* that is, (as the most judicious (d) Interpreters understand it) when wicked men (e) that trace me, pursuing me close at the heels, or (f) *observing my heeles* that is, my steppings. and seek to *supplant* me; do on every side beset me. So do also the *Greek Interpreters*, and the *Latine*, that follow them, understand (g) that place in the *Psalm* where we read, (h) *As Ecc. 9. 1. & 12. 1. Mat. 6. 34. (i) Calvin. Moser, (e) Cant. 7. 8. (f) Pl. 56. 6. (g) Pl. 65. 3a. (b) iniqui. s. sss*

(d) Exod. 14.
(e) במצרים
(f) Exo. 20. 16
(g) ברעך
(h) Num. 12. 1
(i) במשה
(k) Elay 2. 13
(l) בערב
(m) Pl. 119.
(n) 133.
(o) Gressus me.
(p) os firma. Pisc.
(q) As verse
38. 76. 123.
(r) Ne des post-
statum in me
ulli iniquitati.
(s) בי
(t) Sicut Num.
23. 19. & men-
tiatur, & panni-
tebit; pro, ut
penitiantur, ut
peniteat. Josh.
24. 9. & bella-
vit, pro, ut bel-
laret. Pl. 142.
(u) & si Simili-
cro, pro, ne similia
sim Mal. 1. 9. &
miserabitur, pro,
ut misereatur.
(v) Pl. 36. 11.
(w) Heb. 12. 4.
(x) ἀπὸς τῶν ἀ-
μαρταν
(y) Pl. 36. 11.
(z) Pl. 36. 11.
(a) Tim. 4. 18
(b) Pl. 49. 5.
(c) Pl. 119.
(d) Pl. 119.
(e) Pl. 119.
(f) Pl. 119.
(g) Pl. 119.
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(h) Last Editi. (h) *iniquities prevaile*, or (s) *have prevailed*, against me. Taking
 (i) Geneva *iniquities*, or *wickednesses*, for (k) *unjust*, or *wicked men*. The
 Bib'e, *pravu-* words are, word for word, (l) *words of iniquities*. But words
 lucrum. Lat. seem there, as out (m) *elsewhere*, to be put for *things*. Nor is it
 (k) Ἀδὸς ἀνό- needfull indeed that *iniquities* there be taken for *unrighteous men*.
 γων, Greek. Howbeit the *iniquities* there spoken of seem, not *Dauids* own,
 verba iniquorum. but his *adversaries* not committed by him, but (n) *practised* by his
 Lat. enemies against him; whose *unjust courses*, albeit they had some-
 (l) דבריו עונות but time prevailed to the molestation and vexation of himselfe and
 verba iniquita- of *Gods people*, (o) in whose person he there speaketh; yet God
 tum. upon their serious seeking to him, (p) had been propitious to
 (m) דבריו them, in *remitting* their *sinnes*, which had given their *adversaries*
 הַצוֹמוֹת. ne- such power against them, & vouchsafing them deliverance from
 gorium jejuni- them. And I shall make bold to propound it onely and so leave
 rum. Est 9. 30. it, to be weighed and deemed by better judgements, whether in
 דבריו. 30. that passage of the Psalmist if it be applied unto *Christ*, (g) *E-*
 פ' v. 30. evils without number (h) *assail me on every side*; they have so fastened
 הפרים. re, si- upon me, that I am not able (s) to look up, (they (k) presse me down
 ve negotium di- in that manner;) or, that I cannot (l) see, (mine (m) eye-sight
 cerum, seu festi- through griefe, and faintnesse failing me;) or, cannot (n) look
 sorium, & Jer. out, look about me, for means of escape or reliefe; (being
 14.1. דבריו as one at his (o) wits end;) they are (p) more in number then the
 הצרות. res, five negotium, haire of mine head: (q) in so much that my heart faileth me. Whe-
 cohibitionum, ther, I say, in this passage, those words, *mine iniquities*, or *my*
 pluviae scil. wrongs, may not thus also be understood; not of *iniquities*, or
 (n) Impius & i- wrongs committed by him, but of (r) *iniquities*, or *wrongs* done
 niquia hominibus unto him. I am not ignorant, that there is no necessity of ex-
 servire coger. pounding them of *Christ*, albeit some passages in that Psalm be
 Theodoret. applied unto him: since that (s) it is not necessary that every
 (o) Abr. Esdrai. nos. Euthym. ego tamen de liberatione praeferis malim intelligere, ex contextus serie, qm de futura de
 (p) Tu eis igno- exhibita jam, qm de expectata & exhibenda. Temporum enallage est frequentissima. (g) Psal. 40. 12.
 sces peccatu, (h) מפפו עלי circumdederunt super me, non ad latus omne tantum obfident, sed capiti etiam incumbunt. Calvin. circumdantis invadunt me, fun. (i) Sufficere. vers. Anglic. (k) Lam. 1. 14. Luke
 propter qe nos 13. 11. (l) Dipicere. fun. videre. Tigur. Ver. Lat. (m) Psal. 6. 7. & 38. 10. Lam. 5. 17. (n) Pro-
 effecti sumus spicere. Psal. 119. 123. & 142. 4. (o) Plal. 107. 27. (p) Psal. 69. 4. (q) Et velinqis me cor me-
 captivi, unde um. incido in deliquum animi. Pisc. et, pro, adeo ut, Jer. 14. 19. (r) as Psal. 65. 3. (s) Psal. 41. 9.
 etiam liberabis ad Judam & Christum transfertur. cum tamen qe vers. 8. dicuntur, in Christum competere nequeam.
 nos. Euthym. ego tamen de liberatione praeferis malim intelligere, ex contextus serie, qm de futura de
 exhibita jam, qm de expectata & exhibenda. Temporum enallage est frequentissima. (g) Psal. 40. 12.
 (h) מפפו עלי circumdederunt super me, non ad latus omne tantum obfident, sed capiti etiam incumbunt. Calvin. circumdantis invadunt me, fun. (i) Sufficere. vers. Anglic. (k) Lam. 1. 14. Luke
 13. 11. (l) Dipicere. fun. videre. Tigur. Ver. Lat. (m) Psal. 6. 7. & 38. 10. Lam. 5. 17. (n) Pro-
 spicere. Psal. 119. 123. & 142. 4. (o) Plal. 107. 27. (p) Psal. 69. 4. (q) Et velinqis me cor me-
 um. incido in deliquum animi. Pisc. et, pro, adeo ut, Jer. 14. 19. (r) as Psal. 65. 3. (s) Psal. 41. 9.
 ad Judam & Christum transfertur. cum tamen qe vers. 8. dicuntur, in Christum competere nequeam.
 etiam quod vocatur in re, qd Christum peccatum non nois. 2 Cor. 5. 21. i. nec contraxeris, nec feceris. Bern. in
 Can. 1. Ioan. 3. 5. Sed nec qe Psal. 22. 2. licet multa ibi de Christi perpeffionibus habeantur. Ioan. 10. 40.
 parti-

particular be understood of him in those *Psalms*, wherein some *typicall prophecies* of him and his sufferings are found; and I know that other sound and probable (t) *expositions* are given of them, by others, who understand them as spoken in the person of *Christ*. One thing I am sure of, that those grossely abuse them, who taking their rise from *Luthers* (u) application of them, with some harsh expressions, unto *Christ*, strain them so far, as to dissuade Christian people from troubling themselves about *confession of their sins*, as being (x) enough for them to be-leave, that *Christ* here hath confessed them for them already. But not to insist on this, being not so clear, or certain, as those o-thers are before alledged: As in those places the *iniquity* men-tioned, is not (subjectively, but objectively) theirs that complain of it, and desire either *protection* against it, or *deliverance* from it: so the *wrong* and grievance of *Jacob* and *Israel* by *Balaam* here spo-ken of, seems to be, not that which they had, or did exercise on o-thers, but that which by others was, or might be exercised on them, such (y) *grievance*, or grievous misery, or vexation of *Is-rael*, as (z) God is said to have been grieved for, when the *Phi-listines* and the *Ammonites* sometime sorely, oppressed them.

Thus then I suppose the particle *be* here to be used: as also without it, in a kind of defective speech, words either the same, or the like to these here used, appear oft-times to be of necessity understood. As where *Sara* being despised by her hand-maid *Hagar*, saith to *Abraham* her husband, (a) *My wrong* (not done by me, but done to me, by my servant) *be upon thee*. Where Gods people of the *Babylonians*, by whose cru-ell oppression they had endured much misery, (b) *My violence* (that is, as our English well) *The violence done to me, be upon Ba-bel*. Let the guilt of it lie heavy on them, and from God be a-venge with them. And where *Rebekkah* to her sonne *Jacob*, when he was fearfull of incurring his fathers curse, (c) *Upon me be thy curse*. Not the curse wherewith he should or might curse any, but the curse wherewith he feared his father might curse him, for attempting to beguile him; let the curse, if any shall be by the father darted at thee, light upon me, let me bear the burden of it. But here the *particle* is expressed, which in these latter *formes* is concealed; and which I am the rather induced

E

thus

^c Iniquitates. i.
 ^{ana} ex collari-
 ^{one} membri præ-
 ^{cedenti}. Pise. ut
 ^{Gen. 4. 13.} lunt.
 ^{Sic. 1 Sam. 28.} 10.
 ^u Luther in Gal.
 ^{c. 3.} edit. Francof
 ^{1563.} p. 413.
 ^{456.}
 ^z Mr. Simson
 preaching on
 that Text,

עַל וְשָׂאָה
Sicut וְשָׂאָה
Deut. 16. 7. mo-
lestiam, five mi-
seriā nostrā, non
q̄a alios afflic-
bamus, sed q̄a ab
aliis afflicteba-
mur ipsi.

My 2. Jud. 10. 16. &
vers. 7. 8.
Gen. 16. 5.
מִסִּים
b 1er. 51. 35.
מִסִּים

Gen. 27. 13.
תָּלִיךָ

d Hugo, Lyra, O-
leat. alii.
e Tindals
Translation.
Bishops Bible.
Geneva Transl.
f Calvin. Jun.
Piscat.
g Alsiu rieg
h Qo juniores, eo
pesciciores.
Salmeron.
i The Kings
edition.

Consider. 4.

k Lombard sent.
l. 1 dist. 36. c. 3.
m Durand. ibid.
quest. 1.
n Exod. 24. 10.
o Cor. 15. 32.
p Rom. 8. 19.

q Prov. 15. 3.
r Psal. 33. 13.
s Job 34. 21, 22.
t Job 34. 21, 22.
u Job 34. 21, 22.
v Job 34. 21, 22.
w Job 34. 21, 22.
x Job 34. 21, 22.
y Job 34. 21, 22.
z Job 34. 21, 22.

aa Job 34. 21, 22.
ab Job 34. 21, 22.
ac Job 34. 21, 22.
ad Job 34. 21, 22.
ae Job 34. 21, 22.
af Job 34. 21, 22.
ag Job 34. 21, 22.
ah Job 34. 21, 22.
ai Job 34. 21, 22.
aj Job 34. 21, 22.

ak Job 34. 21, 22.

thus to take here, because I find it within a verse or two by Bala-
am himself so used: where howsoever the Greek and the Vulgate
Latine, (which the (d) Popish writers, and some of (e) ours also
have formerly followed) taking this particule in the former
sense, read the words thus, *There is no sorcery in Jacob; nor*
soothsaying in Israel. Yet the (f) later and sounder writers, upon
more sedulous and exact consideration, (and as the (g) latter
thoughts are usually the more advised; so the (h) later Interpreters
are generally the quicker-sighted) take the particule (as I here also
doe) in the latter sense, thus rendring the text, (i) *There is no*
enchantment against Jacob, neither is there any divination against Is-
rael. and in like manner here, *no iniquity or wrong done to Jacob,*
nor grievance, molestation, or vexation offered to Israel; either pro-
jected and plotted, or attempted, and practised against him, that
God can endure to se.

And this leadeth me on to the fourth question, to wit, what
fight, or manner of seeing it is, that Balaam here speaks of.

There is therefore (k) a twofold fight, as with man, so with
God: to speak of him (l) as humane capacity is able to conceive
the things of God, and to utter them in such language as our
infirmity will afford.

There is first, (m) a vision or fight of simple contemplation or
consideration; whereby God vieweth and taketh notice of all
things in the world, and among the rest, of all men, and of all
mens actions, good and bad. For, (n) *the God dwell on high;* yet
he stoopeth so low, as to behold and take notice of *the things that are*
and are done, not in heaven onely, but on earth also. (o) *He be-*
holds the ends of the earth, (p) and seeth all that is under any part
of heaven. And there is (q) *an eye of God in every place,* behold-
ing both the good and the bad. For (r) *the Lord looks down from hea-*
ven, and beholds all the sonnes of men: from his dwelling place he
vieweth all that dwell on the earth: and as he framed (s) *alike the*
souls of each of them, (as well of one as of another) so he conside-
reth all their works. (t) *His eyes are upon all the wayes of men;* and
he vieweth all their goings: he seeth every step they take: and there
is no darkness, nor deadly shade, wherein wrong-doers can be sheltered

Et videns iniquitatem, non considerat? Jun. uerbi tamen potest, et videret injuriam.
sive vexationem, nec animadvertet? impium videre sustinet?

and

and concealed from his sight. Of such a sight therefore the words of seeing and beholding here cannot be understood. For thus (u) he seeth wickednesse, or wrong, and considereth it too, saith Eliphaz: and, (x) he beholdeth mischief, or grievance, and spite, saith the Psalmist. And that then especially, when it is done to those that are more peculiarly his: (y) I have seeing seen, I have certainly, considerately, wittfully seen, the affliction of my people; saith God to Moses, when they suffered so much in Egypt. and as he seeth it, so he taketh notice of it, and taketh it to heart. (a) If thou seest, saith Salomon, oppression of the poore, and violent perverting of judgement and justice in a Province; marvell not at the matter, (be not troubled so much about it, as if there were no redresse for it) for he that is (b) higher then the highest of observeth it, (to wit, God; by Job styled the (c) observer of men) and there (d) be higher then they: who therefore both can and will call them to account.

2. There is (e) a vision of comprobation and complacency, wherewith God is said so to see things, that withall he approveth and liketh well of them. Thus saith God to Noah, (e) These things I have seen righteous before me in this generation, when looking upon the whole world besides, (f) he saw it all corrupt, and full of wickednesse. and (g) I have seenthy tears; saith God to Ezechiah: I have beheld them with acceptation. and, (h) I will look unto him, that is poor, or lowly, and of a contrite spirit, and that trembleth at my word, to approve his person and accept his service. So on the other side in the Lamentations of Jeremy, (i) For one to crush prisoners under his feet; to turn aside, or, (k) overthrow a mans rights before the face of the most high; and to subvert a man in his cause, the Lord (l) seeth it not; that is, the Lord (m) approves not of it. tho some reading the words by way of interrogation, understand it rather as spoken in the former sense, and of the former sight, (n) Doubt not God see it? But so, without all question, in a place parallel to this: where the Prophet, as he complaineth to God, that (o) he had made him to see wrong, and (as the words are almost generally (p) rendred) caused him to be.

12. g Elay 38. 5. h Elay 66. 2. i Lam. 3. 34. 36. k Elay 10. 3. Prov. 18. 5. l Dominus ignoravit. Vetus Lat. non novit. Leo Jud. non vidit. i. ne cogitavit quidem. Usabl. non aspicit, Psal. 10. 11. 13. Elay 40. 27. m Calv. 14. Calvin. m East Translat. non probat. Variab. Jun. delights not in it. Geneva nor, n Non videres? Pisc. malum, non vides? et sic Deodat. o Habb. 1. 3. Trinitatis in-
fumat. ut Josh. 24. 29. Psal. 58. 11. p Gen. 7. 1. f Gen. 6. 7, 11.

q Factus ut aspiciam. Leo Ind. factus ut insueat. Jun. Pisc. reliqui fecerit omnes.

hold grievance; (the very tearms by *Balaam* here used) in the
 9 Habb. 1.3: former sense: So he affirmeth of God, that (q) *he is of purer*
 עֵינַי רָאוּ דָרָא דְרָא eyes (r) *then to see evil*: and that (s) *he cannot behold*, or *look on*,
 Previdere ma- vexation, or grievance. that is, he is one, that cannot endure to
 lum, ut Gen. 27 see or behold it, but with detestation and dislike. and by way of
 1. Psal. 69.23. expostulation therefore, he demandeth of him, (t) *why he*
 הָבִיט עַל־נַפְשׁוֹ himself (u) *beholdeth grievance*: for so indeed the words would
 נָפְשׁוֹ be read, and some render them aright: and (x) *doest thou*, or
 2 Habb. 1.3: wilt thou, *behold grievance*? or, (y) *while thou thy self beholdest*
 u afflictionem the grievances, (z) that the godly sustain at the hands of the
 aspicit. i. sustines the grievances, (a) *we have been afflicted* so and so,
 videre, cum pu- wicked: as they elsewhere, (a) *we have been afflicted* so and so,
 nire debeas. Va- in thy sight. and again; as *Ester* sometime to *Assuerus*, (b) *How*
 tabl. laborem a- can I endure to see the evil of my people, and the destruction of my
 spiciat. Verbum kindred? so (c) *how he can endure to look on*, (as if he (d) liked
 הָבִיט pro fa- we'l enough of it, or did not greatly mislike it) *and be silent*, as
 ere ut intueatur if he were (e) *deafe*; hold his peace, and say nothing, *while the*
 qd, nūquam re- wicked devoureth him, that is more righteous then himself: (f) *and*
 pētur. Druf. make, or (g) *suffer men to be as the fish of the sea; that are without*
 x Psal. 10.14. ruler; and (h) *live* (i) *without rule*: where the greater prey-
 Habb. 1.3: y Cum aspicias, eth upon, and swalloweth down the lesser. as the most (i) *Inter-*
 y Cum aspicias, preters expound that place. or, as some other; and *make men*
 Druf. vel, dum to be as the fish of the Sea, (k) *whom who will may catch without*
 aspicit. ut Jer. 29.
 34.1. Mar. 15.
 29.
 7 Hab. 1. 17. a Esay 26. 17. b Ester. 8. 6. c Hab. 1. 13. לִמְרָא חֲבִיט. d הָבִיט cum volu-
 prate & delectatione intueri. Psal. 22. 17. & 54. 7. Obad 13. Druf. observ. l. 3. c. 21. e Surdum ageres.
 Jun. Flid. 38. 13. f Hab. 1. 14. g Sicut Psal. 119. 10, 116. Esay 63. 17. h Ἰχθυοὶ ὡς ὅτι θύοι τοῖς ὕδατι
 θύοις κερύων ἐδύναν ἀλλήλους ἐπὶ ὃ δύνει. ἐν αὐτοῖς, ἀνδράποισι δ' ἐδύναν δύνων. Hesiod. oper.
 l. 1. Ἰχθυοὶ δ' αὖτε δύναν μεταβιβάζουσιν, αὖτε πρὸς αἰὲτος ὃ δὲ κερύωντες αἰεὶ δύνει ἰσχυροὺς ἐπὶ
 Ὀρπιαν. pisc. l. 2. Ἀλλήλους δ' ὀλέκονται χαλεποῖα κέρτερες ἀλλήλῃ, lb. l. 5. Τὸν ἰλιόστονα ταχέως ὁ
 μέγας καταπίνεις. Ixion. apud Athen. l. 4. Ἀρροῖζόντων τὰ θύοια ἐρεθίζονται τῆς κερύωντος.
 Strabo lib. 1. Pisces majoribus minores pro esca nasci: Ital. Prov. Scalig de ubil. exerc. 189. Imo Gra.
 εἰ, Τὸν λεγόμενον ὅτι ἰχθύων ὄντων, οὗ διαφανὲς ὁμοφυλὲς ὄντι τῷ αὐτῷ μένῳ, ὃ πάλαιον τῷ μέλλοντι
 τερφὴν γίνεσθαι καὶ βίον. Polyb. l. 15. Οἱ δὲ ἰχθυοὶ ἰχθύων ζῶντες, καὶ γὰρ ἐπὶ κατὰ πῦρ τὰ ἑμπροστίνα,
 ἀλλήλοισιν ὁ ἰχθύος τε & ἀδενέστερον. Athenaz, apolog. Τὸν ἰχθύον ἡ φύσις ἀλλήλοισιν ἐρεθίζει.
 Ne- meside nat. hom. c. 1. Ἀλλήλοισιν ὅτι ἰχθύων οἱ πλείους, καὶ ὁ μικρότερος βρώμα ἐστὶ τῷ μέλλοντι,
 &c. Basil. hexam. orat. 7. Avaritiae potentiorum subjeti ubique inferiores sunt. qd. qisq. infirmior,
 eo prae se patet. minor esca majoris est. rursus ipse major a validiore invaditur; & fit esca al-
 terius predator alieni. Ambr. hexam. l. 5. c. 5. Quod poro plus, urges: pisces ut saepe minutas Magnas
 comest. Patro Margepol. Ad utilitatem gentium regnum posuim est a Deo, ut timentes hoc, non se
 deterutrum homines vice piscium consumant. Iren. l. 5. i Ποῖον θύοις ἀιδεσθῆναι. Pindar.
 Nem. 1. i Abraham Esdraid. Hieron. Theodoret. Theophylact. Exil. in Hag. 4. Lyran. Hugo.
 Remig. an Haimo. Calvin. Jun. alij. k Σαὶ, Jairus.

controle; and as the creeping things, as worms that crawl on the ground, (l) which men kill at pleasure; because they have no government, either (m) to order them, or (n) to protect them against the violence of others, not fish, or creeping things of their own kind, so much, as either (o) men in generall the one, or (p) fish-men more especially, the other, who draw up whatsoever cometh to hand, with the hook, and sweep all away hand over head, with their net, as (q) in the next words, (whereto such, tyrans and oppressors of Gods people, are compared) the Prophet explaining himself, doth complain.

Now as in that passage of the Prophet, it is said of God, that (r) he cannot endure to see evil, and behold grievance; so in the wifards speech here, the like is said of him, concerning wrong and grievance done to his people. and the words may be rendred, either in the time past, he hath not seen wrong, nor beheld grievance done to his people by any adversary hitherto, but hath righted and revenged it. witnesse his judgements executed on (s) Pharaoh and the Egyptians for their cruell oppression, hard usage and malicious pursuit of them; and that sad, severe, and irrevokable sentence passed upon the (t) Amalekites, for their molesting of them in their passage. Or in the time to come; (for the (u) tenses in the originall are oft promiscuously used) he will not see any wrong done to Jacob, or grievance done to Israel. as we use to say, I will not see such an one wronged: when our meaning is, that we will not endure it; but will either protect and secure them against it, or be revenged on those that shall either attempt it, or doe it. Or in the time present, but as in a potentiall form; (which in (x) either tense is not unusuall) He cannot endure to behold wrong offered to Jacob; nor to see grievance done to Israel. Or, putting all together, as all closely implied, and joyntly both intended and included. He hath not seen, or beheld, will not see, cannot endure to see, or behold any wrong or grievance, that hath been, shall be, is or may be, by any offered unto, or attempted against, his Jacob, his Israel. And this I conceive to be, as the true and genuine, so the full and entire sense of the place. and it is indeed in effect the same with that which Calvin not without some good approbation relateth, as the exposition of some before him; to wit, that God is said not to see wrong or molestation in, or against Israel, (a) because

cause affligi.

1 Dav. Camius.
m Prov. 30. 27.
n Jerem. 8. 19.
Hof. 8. 3. & 13.
10. defensore
carent. lun.
o Ribera.
p Jerem. 16. 16.
Amos 4. 2.
q Habb. 1. 15.
r Habb. 1. 13.
s Gen. 15. 13, 14.
Exod. 1. 12, 14,
15.
t Psal. 78. 44. 51.
& 106. 28. 36.
& 136. 10, 15.
u Exo. 17. 14, 16
Num. 23. 7.
adlucet, pro, ad-
duxit, & v. 9.
aspiciam, pro, as-
pexi, vel officio.
Num. 24. 17.
processi, pro, pro-
cedet, & v. 9.
incurvabit, cu-
bit, pro, incur-
vat, cubat, vel
incurvabit, cu-
babit. Joel 2.
32. vocavit, pro,
vocabit, Act. 2.
39.
x Gen. 19. 14.
Exod. 12. 29.
2 Kings 3. 27.
Num. 23. 9, 10.
Jerem. 2. 11, 33.
& 11. 12.
Lam. 3. 37.
Iob 15. 3. & 22.
14.
2 Quia permittere
noluit illum inju-
ste gravari vel
cause affligi.

b Si quis injuste nocere velit huic Populo, Deus nullam vim nec injuriam admittet, sed potius se op-
poret, &c.

c Malim verba indefinitè accipere. nam Hebræi sæpe ubi verbum sine sub-
jecto ponunt, generaliter ad quovis extendunt rem ipsam de qua agitur: & tunc verba activa in passiva commode resolvī possunt, Calvin.

d 2 Sam. 24. 1. & alii loci sup. Except. 3.

e Ita Græc. ὁπδαν. Lat. Videtur, videbitur. Calvin. Ita melius fuit contextus.

g Reddi causa videtur.

h Jovab Deus ejus ipse præsto adest.

Part 4.

Doctrine.

i Psal. 105. 12. unto his.

14. תי מספרו
homines numeri,
qui recenseri sa-
cile poterant: sic
Gen. 34. 30.

cause he will not suffer them to be wrongfully vexed and grieved, nor endure to see the same: and (*b*) if any therefore shall attempt to harm them, he will not admit any violence or wrong against them, but will oppose himself thereunto. whereunto also he addeth, that being so understood, it may be (*c*) indefinitely and passively thus rendered, (as of (*d*) many other places the like may be shewed) No wrong (*e*) shall be seen done to Jacob, nor molestation beheld done to Israel. and (*f*) so, saith he, the context will run more clearly. the (*g*) reason thereof being rendered in the words next ensuing; because (*h*) God is present with them, ready at hand, to protect them, and to oppose any that shall attempt to wrong or to molest them.

Thus then it appeares, that an other sense may be given of these words, then that which these corrupters of Scripture would fasten upon them; and that such, as well agreeth, both with the truth of story, and the analogy of faith; (whereas theirs agreeth with neither) and receiveth further confirmation, from the ordinary and most usuall signification of the words, from the connexion of them with the residue of the context, and from the collation of other Scriptures.

And the result of all that hath hitherto been said, is this, that that which these men would make them to speak, doth directly crosse the tenor of the story, and the truth of Gods word; doth contradict their own tenents, and is inconsistent with them; could not be the mind and meaning of him by whom they were uttered, nor can duly and justly be by them pressed as a ground for such a point of doctrine as they would build thereupon, since that they may well bear another sense.

Let us in the next place proceed, now we have the true sense, to consider, what the proper doctrine is of the place.

The Text then thus cleared, the point of instruction that of it self it naturally yeeldeth and affordeth us, is this, that

God cannot endure to see any wrong or grievance done or offered unto his.

This he manifested and made known to the world, from the very first beginning of his sequestration of persons and people to himself. When, (*i*) albeit they were but (*k*) few in number, yet very few, and those strangers in the lands wherein they lived;

what

what time they wandred from Nation to Nation, out of one Kingdom to another: when the paucity of them, together with their present estate and condition, as not (l) *strangers* onely, but (m) *travellers*, might in all likelyhood expose them to contempt and despight, and consequently to much wrong and abuse; yet it is said, that even then (n) *he suffered no man to do them wrong*, but sharply *reproved*, yea and severely punished *Kings* themselves, and that not one alone, (as (o) the sacred stories shew) *for their sake*; for attempting to wrong them. And when they were grown now to a greater multitude, to be a numerous people, tho (p) he suffered them for a while to be *oppressed in Egypt*, yet as he had (q) long before threatned, (r) on the *King and people* that so oppressed them, he *executed judgement*, and that in such manner as made all the world ring of it, and the fame of it being spread abroad farre and neer, (s) made other Nations also to stand in awe of them. Too long and tedious it would be, to trace this point, as might easily be done, through the whole body of the holy story: to relate thence the heavy *dooms*, first (t) *past*, and after (u) *executed*, on *Amalek*, for molesting them in their passage: the overthrows and slaughters, (x) of *Sihon and Og* with their forces, that denied them passage through their Land, & opposed them in their way; and of those numberlesse multitudes of the (a) *Cushites*, (b) *Syrians*, (c) *Assyrians*, and others, that invaded them in their own Countrey under *Asa, Iehusbabbar*, and *Ezekiah*; together with the (d) *shamefull flight* of *Senacherib*, & the *execution* done on him by the hands of his owne *sonnes*: and of the (e) *exemplary judgement* shewed on *Haman* and his whole house; who by plotting and attempting the ruin of that people, ruined himself, and all his. Suffice it may in generall to have observed, that no people or person are in Gods booke read of, ever to have either *wronged Gods people*, or attempted so to do, but that first or last they have paid full dear for it.

The *reasons* hereof may be drawn, either from those *relations* that such have *unto God*; or from Gods own *nature and disposition*, as in generall, so more especially, toward those who in more speciall manner are *his*.

First, I say, the *relations* that such have *unto God*: and these are manifold and various, but all herein concurring, that they necessarily

Inter extraneos facile est inimicos invenire. Terrul. apolog. c. 1.
m Πλακῶσι
συνὸς δ' ἔτι
ἐστὶ κακὸς τοῦ
ἄλλο θρονοῦ.
Homer. Odys. 14.
n Gen. 12. 17.
& 20. 3. 18.
p Gen. 15. 13.
Exod. 1. 11.
q Gen. 15. 14.
r Psalm 135. 9.
Exod. 14. 28.
s Exod. 15. 4, 14, 15.
Num. 22. 3, 5. 6.
t Exod. 17. 14, 16.
u Num. 24. 20.
x 1 Sam. 15. 2, 3.
Num. 21. 2, 3.
24. 33, 35.
y Psalm 136. 18, 20.
z 2 Chron. 14. 9, 13, 15.
a 2 Chron. 20. 1, 2, 29.
b 2 Chron. 32. 1, 21.
c 2 Kings 19. 36, 37.
d Esay 37. 37, 38.
e Esay 37. 36, 37, 38.
f 13. & 7. 10.
g 9. 10.

Reason 1.

cessarily imply, that affection in God toward them, and care of them, that is intimated in my Text.

For they are *his anointed ones*, *his adopted ones*, *his first-born*, *his first fruits*, *his deer ones*, *his darlings*, *his spouse*, *his turtle*, *his people*.

Relation 1.

f Psalm 105. 15.

g Attingat terram, liquefit.

Amos 9. 5.

Attingat montes, fumigant.

Psalm 104. 32.

Qui tetigerit, haud insons futurus est.

Prov. 6. 29.

Attinge, in re nulla, Job 1. 11.

tu cavebis ne me

attigas; si me

tagis, &c. Plant.

Asinar. 2. 2. si

attigas cum

manu, exemplo

puer pedagogo

tabulā dirumpit

caput. Idem

Bacch. 3. 3. Et

mox pedagogo

pueri pater: Ne

attigas puerum.

&c. et Pers. 5.

2. cavebis attingas: ne tibi hoc

scipione malum

magnum dem. & Rud. 3. 5. si illas attigeris, dabo tibi magnum malum, ibid. 4. range utramque digitum

minimo modo, &c. h

אֲחִירִים Exod. 22. 8, 9, 28. Psalm 82. 5, 6. & 89. 51. Eccl. 10. 20. i Esay 45. 1.

k 1 Sam. 24. 7. & 26. 9, 11. 2 Sam. 1. 14, 16. i Psalm 89. 20, 22. m 2 Sam. 3. 4. & 4. 10. n Frustra

sunt ergo est nostris unus & alter, qui de regibus interpretantur. o 1 Iohn 2. 20, 27. p Iohn 3. 34.

q Psalm 45. 7. Esay 61. 1. r Iohn 1. 12. s Eph. 4. 7. t ὁ τὸ μυστὶς τὸ καὶ αὐτὸν ἐν τῷ πυρὶ

τῷ Ἀαρὼν, ὃ ἐν τῷ αὐτῷ τῷ ἐσθίματ' & αὐτῷ. Psalm 133. 2. Clem. Strom. 1. 6. ut ne minima quidem

fibria unzione caruerit. Bern. de temp. ser. 40. & 91. Porro de dom. Dei l. 3. Petr. Celest. de pan. cap. 24.

u Exod. 19. 6. Rev. 1. 6. & 5. 10. i Peti 1. 9. de horum enim unzione consilas. de prophetis haud itidem.

1 Reg. 19. 16, 19. x Bachyoson Theodori. Eubym. Augustin. Prosper. Hieron. nom. Arnob. nom. Cassidor.

Lombard. Hugo. Lyran. alij.

1. They are *Gods anointed ones*. (f) *Touch not*, saith he, *mine anointed*. take heed how you but (g) *touch* them, how you offer the least wrong to them, how you make the lightest or sleightest attempt against them. they are *mine anointed*; whom I will not have once *touch*ed. *Kings* are justly deemed (h) *sacred*; because they are (i) *the Lords anointed*. and, (k) *who can be guiltlesse*, saith *David*, *that shall stretch forth his hand against the Lords anointed*? and God himself of *David*, (l) *With mine holy Oyle have I anointed him*: and the enemy therefore shall not exalt upon him; nor (m) *the sons of any wrong-doers afflict him*; I will beat down his foes before his face, and plague them that hate him.

They are (n) not indeed such *anointed ones*, of whom God there speaks, and in whose behalf, he claimeth this prerogative and privilege, and proclaimeth such immunity and indemnity as you have heard. they are *Kings*, whom he speaks to, and whom he is said to have *rebuked*, for their sakes, of whom he there speaks. But the *anointed* he there speaks of, and for whom *Kings* are said to have been *reproved*, were (o) *Abraham*, *Isaac* and *Jacob*, with their *issue* and *retinue*; so tearmed in regard of that spirituall ointment, that being powred (p) *without measure* (q) on *Christ* their head, doth (r) from him descend and is derived, (s) in its due *measure*, unto (t) every *member* of that body whereof he is head; by vertue whereof they are enabled to become (u) *Kings and Priests unto God*. and so (x) all found interpreters generally, as well ancient as modern, expound that

place. Howbeit, if the materiall anointing make those other inviolable, no marvell, if this spirituall anointing have with God the same effect in regard of those that partake of it, that he will not endure to see them in the least degree wronged, whom he holdeth as his anointed.

2. They are Gods adopted ones; adopted to be (a) his children, Relation 2. and (b) coheires with his Christ. (c) I will receive you; I will a John 1.12. (d) take you to me, take you into my family: and will be a father Gal. 3.26. unto you; and ye shal be my sons and daughters, saith the Lord At. b Rom. 8. 16, mighty. And, (f) understand and consider in thine heart, saith Moses Gal. 4.5,6. to this people, that as a father chastiseth his children, so the Lord c 2 Cor. 6.17, chastiseth thee. And doth he carry himself towards them as a father, in (g) chastising of them onely; and not in taking care of d Deut. 4.34. them also, in matter (h) of provision, in case of protection? yes Eph. 2.19. & 3. 15. undoubtedly, as well in the one kind as in the other. For is it f Deut. 8.5. not so with earthly, meer naturall parents? yea even with the g Heb. 12.7. dumb creatures, with brute beasts? How chary are affectionate h 2 Cor. 12.14, parents wont to be of the safety and welfare of their children? i Tim. 5.8. more chary of theirs ordinarily then of their own. it is an usuall j Qu non magis filiorum salutem quam suam curat? Tertul. com. what you will, but meddle not with my children. yea nature hath Marc. 12. In- taught and by a secret instinct doth incite, not (l) the stranger and stituentis natura, fieri filios quam nosmetipsos diligimus. Pacat. cowardly, of the creatures, to expose themselves and their lives to hazard, for the safety and indemnity of their young. And is not Gods affection as great and as tender to his, as the affection of k Catulorum amor in venabula impingit sen- la impingit sen- na. Sen. ep. 74. any parents can be to his child, or any creature to its issue? "Yes undoubtedly, and infinitely much more, it being he that hath

l'Ο αἰς, Οὐνεσις, (Iliad. 9. v. 134.) ὁ θεὸς ὁμοῖός ἐστι διακονήσας τοῖς κυνῶσι ἀνθρώπων
 οὐκ ἔστι τέκνον; Plutar. de amor. prol. m' H ὁ θεὸς τὰ ἀνθρώπων φιλοστοργία, τοῖς κυνῶσι καὶ τὰ ἰνδιὰ
 ποιῇ. Plu. ibid. αἱ κυνῶς καὶ δ' ἀνθρώπων, ὅταν αὐτοῖς αὐτῶν ὀφείδωσι, εὐχόμενοι, αἱ αὐτοῖς ἔστι τέκνον,
 αἱ μὲν γὰρ καὶ δ' ἀνθρώπων παρὰ δ' αὐτῶν. Idem ibid. καὶ τὸ δῖον τὸ ἀπὸ τοῦ θεοῦ ἔστι τέκνον, ὁ θεὸς
 τοῦ αὐτοῦ ἔστι τέκνον ἀνθρώπων. Idem de solari. animal. videatur Oppian. cynog. l. 3. v. 118. &c. "Ex hoc
 ipso affectu, qd amare nos fecit pignora nostra, intelligere nos valuit, quantum ipse amaret pignora sua, qd
 affectum omnes qui pignora nostra amamus accipimus. Deum ergo, qd etiam minimis animantibus hunc affe-
 ctum proprii operis inleruit, se solum suorum amore privari? imo amorem erga nos suum, per eum, qm
 nobis erga nostros dedit, voluit intelligi. Salvian. de provid. l. 4. c. 6. "Plus nos amat Deus, quam filium
 pater. Salvian. ibid. Τίς αὐτῶν ἀγαπᾷ τὸν υἱὸν, ὅσον ὁ θεὸς ἀγαπᾷ τὸν υἱόν, ὅσον ὁ θεὸς ἀγαπᾷ τὸν υἱόν
 ὅσον ὁ θεὸς ἀγαπᾷ τὸν υἱόν. τὸ αὐτὸ αὐτοῦ τὸς φιλοστοργίας ἀνθρώπων. Chrysost. in Matth. 7. 11.

n Esay 59. 14,
15, 16.

o Esay 44. 11.

Jerem 31. 20.

p Cantu. 2. 6.

q Lam. 2. 7, 8.

r Psal. 102. 14.

s Iren 3. 18, 19,
20.

t Heb. a child
of delights. as

Esay 5. 7.

u Remembring

remember. as

Deut. 7. 17:

x Esay 63. 15.

Hof. 11. 8.

y 1 Kings 3. 26.

z Misericord
miserebor.

* Si à gozam

filius verberatur

alienu in suppli-

cio filii pietas

paterna torquetur.

Salvian. de pro-

vid. l. 8. c. 4.

Relatior 3.

a Psalm 89. 37.

b ΕΚΚΛΗΣΙΑ

πρωτογεννη.

Heb. 12. 23.

c Exod. 13. 2.

put this affection into them. Hence, (u) when *Sion* complaineth that *she Lord had forsaken her, her God had forgotten her; can a woman, faith God, so forget her sucking child,* (that is ever in her eye, never out of her lap or arms almost, ever and anon at her breast) *that she should not have compassion on the fruit of her own womb?* *she*

some should prove so unnaturall as so to do, yet (o) *cannot I forget thee. I have engraven thee (p) upon the palms of my hands;* (that I may no sooner open my hands, but I may be put in mind of thee) *and thymals* (which lying desolate (q) as a rufull spectacle, can not but (r) move to compassion) *are continually in mine eye.*

And, when he heareth *Ephraim* bemoaning himself with hearty remorse and regret for his forepassed unruly and rebellious cari-

riages, (s) *Is this Ephraim,* faith God, *my deare son? is it (t) the child I delight in?* (for so the words would there be read) to wit,

that bemoaneth himself in this manner: *Surely even since I spake against him, I do still (u) seriously, or constantly, remember him.*

Notwithstanding my sharp reproofs, and severe menaces, I have him in mind still, tho I may seem not to regard him, yet I cannot but remember him. mine affection continueth in-

tire and tender still towards him. *my bowels within me are troubled,* they *yearn*, or (x) *sound* for him. they *work* and *yearn* to-

wards him, as a (y) tender *mothers* are wont to do towards her *child*, when it lieth in pain, or when it is in danger and distresse.

I will (z) surely have mercy upon him, faith the Lord. In a word,

imagine we, how ill an affectionate * *father* or *mother, Princes*

and great ones especially, that thinke theirs priviledged above

others, can endure to see their children, whom they are so tender of, ill intreated: and thence may we well gather; how ill

God can brooke any ill-usage of his.

3. They are *Gods first born.* not his children onely, but his *first born.* God, when he will most pregnantly expresse his tender

affection to *David*, and his singular respect of him, (a) *I will make him,* faith he, *my first born.* And men can have but one such; but

Gods children are all such with him. (b) *the assembly of the first born,* faith the Apostle. in allusion to the Law; wherein (c) all the

first born were consecrated to God, were peculiarly his. The affection of *parents* to their *children*, where many are, is in some sort entire to each. and there is somewhat usuall in each, out of which

which, tho it be but some weaknesse, yet a tender-hearted *parent* can pick matter enough, whereon to ground his affection. if there be nothing else, that is enough, (d) that they are *his*. But if the affection be in any considerable degree carried more to some one than to the rest, it setteth comonly in the greatest eminency (unlesse (e) some other by-consideration abate it) upon the first born. he is (f) *the prime of his strength, and the head of the house.* and as the care therefore of provision for the first born, is the greatest: so the grief for the losse of the first born is the most grievous. (g) *They shall mourn, saith he, as one mourneth for his onely child, and grieve bitterly, as one grieveth for his first born.* If then the (d) affection of parents to their first born be such; no marvell if Gods affection be no other to his first born: and such are his all to him. It is the argument he useth by *Moses to Pharaos*; (h) *Israel is my son, even my first born. and I say unto thee, (take it from me;) Let my son goe to serve me. Or, if thou refuse to let him goe, I will slay thy son, even thy first born.* and God made his word good. for so upon his refusall, after many other sad judgements, at last (i) accordingly he did.

4. They are his first fruits. as his first born, so his first-fruits too. (k) *Of his own will he begat us,* saith the Apostle, *by the word of truth, that we might be the first fruits of his creatures.* As the first born, so (l) the first fruits were holy to God, and were therefore (m) reserved and preserved for his use. and for any to detain them, or to imbecil them, was sacrilege. nor is it any lesse, or lower a degree of (n) sacrilege, to abuse or wrong any of these Gods spirituall first fruits. It is the plea that God by the Prophet useth in the behalf of his people; (o) *Israel is holiness to the Lord, he is consecrated to him, as the first fruits were. he is the first fruits of his increase.* and what followeth? *all therefore that devour him shall contract guilt by so doing. some will or other shall befall them:* as it fared usually with those, that (p) devoured any holy thing.

5. They are Gods darlings, his deer ones. (q) *Save my soul from the sword,* saith David; *my darling from the hand,* or (p) power of the *Dog.* my darling, saith he. and, thy darling, he might as wel have said. for David was indeed one of Gods darlings. and so are all the faithful, his darlings, his deer ones, his (s) *dearly beloved ones:* as deer

d Quod de patriā
Sen. ep. 66. patri-
am amat q̄sq̄,
non q̄ia magna,
sed q̄ia sua:
e Gen. 49. 3, 8.
f 1 Chron. 5. 1, 2.
g Deut. 21. 16; 17
h Exod. 4. 22, 23
i Exod. 12. 19,
j Lam. 1. 18.
k Rev. 14. 4.
l Exod. 22. 23.
m & 23. 9.
n Rom. 11. 16.
o m Deut. 26. 2, 10
p 14.
q n Sacrilegii ge-
nus est, Dei cul-
tores odisse. Sal-
vian. de provid.
18. c. 4.
r Jerem. 2. 3.
s Prov. 20. 25.

h Exod. 4. 22, 23

i Exod. 12. 19,

Relation 4.

q Lam. 1. 18.

Rev. 14. 4.

Exod. 22. 23.

& 23. 9.

Rom. 11. 16.

m Deut. 26. 2, 10

14.

n Sacrilegii ge-

nus est, Dei cul-

tores odisse. Sal-

vian. de provid.

18. c. 4.

Jerem. 2. 3.

Prov. 20. 25.

Relation 5:

q Psalm 22. 20.

r 25 Psalm 49. 15.

s Sam. 17. 37.

t Jer. 12. 7.

וידור נפש

a Charior est illi and pretious to him, yea (s) more deere and pretious to him, I
 homo, quam sibi. may lately say, then to themselves. (u) *The sonnes of Sion*, are
 Juven. iur. 10. pretious ones. and, (x) *Because thou wast pretious in my sight*; saith
 u Lam. 4. 2. God to his *Iacob*, to his *Israel*. If it be demanded, how preti-
 x Esay 43. 4. ous, how deere. even as pretious and deere as to any of us is the
 y Psal. 17. 8. ball or apple of our eye. (y) *Lord, keep me*, saith *David* as the apple of
 1 Sam. 9. 9. 19 eye. The least moat of *dust*, that getteth into it, is very trou-
 Esay 30. 10. ble some to it. It is wel observed, that the Ministers of the Word,
 b 1 Tim. 2. 4. being as (a) the eyes of the Church, are inhibited all (b) in-
 c Dum pastoris tanglement with worldly affaires and employments, because tho the
 sensus terrena hands and the feet may without any great inconvenience be
 studia occupant, dealing with the *dust*, and paddling in the *durt*, yet the (c) eye can-
 vento tentatio- not without damage or danger admit ought of either. Now, as
 nis impulsus Ec- there is no part of the body more tender then the eye: so there
 clesie oculos pul- is no part, whereof we are more tender then of it. (d) as deere
 vis exteacat. unto us, we use to say, as our eyes. and to expresse our entire af-
 Greg. pastor. fectio to some, (e) we could be content to bestow our eyes on
 cur. l. 2. c. 7. them. So deere to each one is his eye; and that part of it more
 Quinti. si tibi especially, wherein the sight consists, and in regard whereof
 vis oculos debere (f) the eye is esteemed so pretious a piece, because that failling,
 Catullum, Aur the creature together with the sight losing all use of light, is as
 aliud, si qid cha- one adjudged to a perpetuall night, condemned to live thence-
 rirus est oculis; E- forth all his life long in a dark dungeon. Neither indeed is there
 ripere ei noli, any part almost of the body, that nature, or the God of Nature
 multo qd chari- rather, hath so carefully garded and curiously fenced against all
 us illi Est ocu- manner, of emergent dangers. For besides (g) the severall
 lis, seu qid chari- films, as so many inward fences, with the humours as waters
 us est oculis. Ca- enclosed between them; there is without as a strong wall of
 tull. Hoc ego sum hard bone round about it, to secure it against the violence of
 vobis, unus sibi any more forcible matter; and over that the eye-lids as curtains
 qd qd ipse est: ready to be drawn over it upon occasion of ought making to-
 Hoc mihi vos e- wards it, that may impeach or molest it; and those fringed
 visis, qd duo-
 sum oculi. Apul.
 Dii me, pater,
 omnes oderint, ni
 magis te quam o-
 culos nunc amo
 meos. Ter. hecyr. 4. 5. Disperem nisi tu vis a mihi charior ipsa, Atque anima, atque oculis es, mea Hyella,
 meis. Disperem, nisi ego vis a tibi charior ipsa, Atque anima, atque oculis, sum, mea Hyella, tuis. Auger.
 e Gal. 4. 15. Dandanes Scythæ, qd amicū a Sauromatis caputū redimeret, oculos effoscos a corvo dedit.
 Lucian. de amic. 1 Sam. 11. 2. Oculos, qd qicqid chariorem est vitam, saltutem, inter precaria nume-
 ras. Sen de tranq. c. 11. f Oculi pars corporis pretiosissima; ut qd usu lucis vitam distinguant a morte.
 Plin. h. 11. c. 37. g Vide Galen. de usu part. l. 10. Plin. l. 11. c. 37.

also with a double set of short *hair*, that may neither hinder its prospect, and yet may help to shrowd and shelter it, by keeping off such slighter and lighter occurrents, as might casually annoy it. Now like to this pretious part of man, the *eye*: and to that more pretious part of that part, the *ball*, or *apple* of the *eye*, that is so curiously garded, doth *David* desire to be with God, in regard of his tender care over him, his constant providence and continuall protection of him. And such doth God himself professe his to be unto him; and his *care* therefore of them and *affection* to them consequently to be such, as ours is wont to be of that part which we so pretiously esteem. Such it had been towards this people from the first. For so *Moses* in his *song* penned, (h) by Gods own appointment, to mind them of his mercies and favours shewed them; (i) *He led them, and kept them, as the apple of his eye*. And such he promiseth it should be (k) to the last towards them. (l) *I will*, saith he, *be unto Jerusalem, as a wall of fire round about her*. he saith not, *a wall* (n) of *stone*, or (o) of *steel*, as one well observeth; tho that might seem to imply safety and security sufficient: but *a wall* (p) of *fire*; such as may not onely secure her, but anno them that assault her, may both (q) *fright* them *afar off*, and *destroy* them at *hand*. And yet further, because intestine evils may spring up; and those many times prove more dangerous then any from without: (r) *My glory*, saith God, that is, my glorious presence shall be *in the midst of her*. and if (s) *God be in the midst of her*, she cannot be moved. She cannot but be safe; she cannot miscarry by any evill whatsoever, either from within or from without. And what is the reason why God is so carefull and chary of the safety of his people? (t) *For he that toucheth you*, saith he, *toucheth the apple of mine eye*. (u) He makes choise of the *tenderest part* of *mans body*, and that which *men* are most tender of, thereby to shew and assure that he is as much *aggrieved* and *offended* with the least *grievance* that is offered to any of his; as the *least touch* of the *eye*, or *eye-sight* is offensive unto us. and he sendeth his messengers therefore to the Nations round about them, to warn them to take heed how they attempt ought against her, lest they bring mischief thereby upon themselves.

6. They are his *Sponse*, whom he hath contracted himself unto, Relation 64.

b Deut. 31. 19.
i Deut. 32. 10.
k Elsay 46. 3. 4.
l Zech. 2. 5.
m Riber. in Zech.
n Murus Lapidus. Nehem. 4. 1.
o Murus chalcidius, vel obencus, ut Flaccus. Jer. 1. 18. & 15. 20.
p Murus igneus, an ignitus.
q Qi coninus arceas, minis terreat.
r Zech. 2. 5.
s Psal 46. 5.
t Zech. 2. 8.
u Ad exprimendam pietatis suae, teneritudinem, humani corporis nominis intelligendum. cum tam parva sanctorum suorum consumptio sit. lali, quam parvi verberis tactu humani visus acies laederetur. Salvan. de Prov. 13. 3. 4.

^a Hol. 2. 19. 20. to be unto them as their *husband*, as their *head*, (*a*) *I will espouse thee unto me*, saith the Lord by *Hosea*, in judgement, in justice, in faithfulness, in loving kindness, and in much mercy. and, (*b*) *He that made thee*, (*c*) *thy Creator*, saith *Esay*, *will marry thee*. Now the *husband*, saith the Apostle, *is the head of the wife, as Christ is of the Church*. and his office is to protect her, as Christ doth it, being the *Saviour of his body*. What kind *husband* can endure to see his *wife* wronged? or can without grief and discontent behold that done, that shall vex and grieve her? no, her grief is his; yea it is more his, then if it were personally his own. Nor is God therefore lesse chary and tender of his Church, and the welfare thereof; then any the kindest husband of his dearest wife, and of her comfort and contentment. (*d*) *In all their afflictions*, saith the Prophet, *he was afflicted*. it was an affliction to him to see them afflicted. and (*e*) *his soul was grieved*, saith the story, he was grieved at the very heart, to see the grievance, or the misery of *Israel*; to see what a calamitous estate they were in at present, through the cruelty of the enemy, (*f*) into whose hands they had been sold for their sinnes.

^f Iud. 10. 6. 7.

Relation 7.

^g Psal. 74. 19.

^h Jer. 12. 7.

ⁱ Rom. 4. 23. &

8. 32.

^j Jun. & Pisc.

^k Psal. 3. 2.

^l Sic Psal. 105.

18. ferrum sub-

ivit anima ejus.

i. e. ipse, fun-

des Emphasin,

quasi diceretur;

he was poore

soul laid in

trons.

^m Cujusmodi

sunt illa, Iud. 5.

21. Jer. 4. 19. &

12. 7. n Verse 3. 4. 9. 10. o

צור תיגור. Tigur. caterue. Jun. ita max hoc ver-

fu. 2 Sam. 23. 12. 13. & Psal. 68. 10. ita Jairum & Camius. p

רוס דמויו. Grec. bestia, vet. Lat.

sera. Pisc. q Abraham Esdras. q i & שרר agri subintellegi monet. Sic Psal. 68. 20 חיות קנה

ram arundinis. i seras agresiles, upote aptos, q in arundinetis degunt. Jairus. aut cateruam. arundine-

ram. i. bestis instructam. Abr. Esdras. & Dav. Camius sustibus oblongis. Vasabl. saginis, Jun

& Psal. 22. 12, 13, 14, 20. 21. & 57. 4. & 80. 13.

7 They are his *Turtle*. for that also would not be omitted. (*g*) *O deliver not*, saith the Psalmist, or, (*h*) *give not up the soul of thy Turtle*, (that is, the *i*) *life of it*, or *thy Turtle* simply: for it is oft times no more then so; as where it is said, (*k*) *How many be they, that say to my soul?* that is as much as, *come*: save that it makes the speech the more (*l*) emphaticall by such an (*m*) affectionate expression) *unto the troop*; (to wit, of her adversaries that are ready to seize on her, or that have seized on her already, (*n*) in whose hands she now is) or (*p*) *unto the wild beast*, the *beasts of the* (*q*) *field*: unto such ravenous beasts as are wont to prey upon such feeble fowl as is the *Turtle* and the like; unto which fierce and fell creatures the *Churches* enemies are here, and (*a*) elsewhere oft, compared. The Prophet *Nathan*, to bring *David* about by a sleight to a fight of the grievousness of his

sinne,

sinne, in (b) taking *Vriabs* wife away from him; telleth him a tale of (c) a *poore* man, that had a *Cade-lamb*, brought up by hand, which he was so taken with, that he used to feed it at his *table*, and lay it (d) in his *lap*; and of a *rich* man, that took this *poore mans lamb*, and killed it, to entertain his guest there-with: thereby implying, what a *wrong* men would take it to be, to see any sorry creature *wronged*, or to have it taken from them, wherein they take such delight. And I might well appeal, to those, either *rich*, or *poore*, but the former especially, that keep for pleasure, *Turtles*, or *Finches*, or *Linnets*, or *Nightingales*, and the like, be they for *singing* or *sights* desired; how chary they are wont to be of them, how carefull to cage them, and keep them in places of security, out of the reach of such ravenous creatures, as *Cats*, or the like, that would otherwise be dealing with them; and how they are wont to take it, when through the *malice* of any ill-affected to them, or the *neglect* of those that have charge of them, any mischief befalleth them. (e) such a matter as that hath sometime cost a man no lesse then his life. And so is it here. Gods *Church* is his *Turtle*, (f) his *Dove*, much more deer to him, then any such toys (for so in comparifon I may well tearm them) are or can be with those, that doe most affect them, and set the highest rate on them: and is consequently as chary, yea more chary of his, then any man or woman is, or can be of any such creature, which they are most taken with, and wherein they most delight.

Lastly, they are (g) *his people*: the people, with whom he hath entred into (h) *covenant*, whom he hath taken into his *protection*. (i) they are *his servants*, and he their liege *Lord*; they are his *subjects*, and he their *Sovereign*. Now it is the honour of a *King* to protect his *people*; the office of a *Sovereign* to secure his *subjects* from violence and wrong. Yea a good *King* accounteth (k) *himself wronged* in the *wrong* of his *people*, nor can he with patience endure to see that done whereby any, even the meanest of them, is unjustly molested and injured. (l) *He shall judge*, saith the Psalmist, that is, (m) *judge for*, right and *avenge*, the *wronged poore of the people*: (n) *he shall deliver the*

d כח-ר in
gremio suo. Esay
40.11.

e Vide Plin. hist.
nat. l. 10. c. 43.
f Cant. 2. 14 &
3. 2 & 6. 9.

Relation 8.
g Deut. 9. 29
h Exod. 24. 7, 8.
Deut. 3. 3 &
29. 12.
i Deut. 16. 17,
18.
k Sicur, si ser-
vos nostros quis
quid cedat, nos
in servorum no-
strorum cedit
injuria: ita &
cum servum Dei

d quæculatim, i. s. a majestati divina violatur. Salviati de provid. l. 3. c. 4. l. Plal 72. 4. m Deut. 32. 36. Plal 73. 3 & 26. 1 & 28. 3. n Plal 72. 12-14.

needy,

o Psal. 71. & needy, and him that hath no helper : he shall save their souls, that is, their (a) lives ; and redeem, or (p) rescue, (q) them from fraud and violence : he shall protect them against all damage and danger, that by any injurious course, either of circumvention or oppression, in regard of their poverty and inability, they may at any time be exposed unto : (r) and precious shall their blood be in his sight. no drop of their blood, but he shall set an high rate on it, and make those therefore pay full dearly for it, that shall, either draw, or even attempt to draw it. And surely if earthly Princes, who are but (s) Gods vicegerents and (t) mini-Vicarius Dei. sters, either are, or ought to be so affected towards those, who being indeed (u) Gods people, are by him (x) committed to their care and charge : how much more is God himself thus affected to his people, (y) of whose safety and welfare he requireth them to be so cautious ? that which is there spoken being in deed and truth but a type of that, the truth whereof is most eminently found and fulfilled in him. (a) He it is indeed, that helpeth those to right that suffer wrong ; and hat then also when those that should here doe it, (b) refuse to right them, or in steed of righting them, doe themselves wrong them. that executeth judgement in the behalf of his oppressed ones. and of whom it is avowed, that c Psal. 116. 15. (c) the death, and the blood, consequently, of his Saints is precious in his sight. And surely if the teares of Gods people, that by such d Psal. 56. 8. courses are wrung from them, are so precious in his esteem, that De Romano he is said to reserve them by him, as in a bottle : no marvell if Prudent. hymn. their blood be precious in his sight, if he set an high rate on every drop of it. (d) Thou countest my wandrings, or flittings, saith 10. Guiliam ry David ; put my teares into thy bottle : are they not entered in thy Arc in regesta book ? yes, (e) this I know. I am assured that so it is. as if he had est liber calesti said, there is never a step that I take, when through the wrong-ful and violent persecution of mine adversaries, I am enforced to (f) fly and flit from place to place, but thou takest notice of, and keepest a due account of it. and if thou keepest so exact an account of my steps, then sure thou canst not but take as exact a tale of my teares. thou hast a bottle for the one, and a book for both. there is never a tear that I shed, that falleth besides the one ; never a step that I take in these my flittings to and fro, but that together with each tear that I shed, stands registered, as upon record, in the other.

Thus

Thus then have we seen the *point* confirmed unto us, by *rea-* Reasons 2.
sons drawn from those *relations* that such persons have to God;
we passe on to such *Arguments* as may be taken from Gods *At-*
tributes; from the *nature* of God, and his *disposition*, as towards
all in generall, so more specially toward those, whom in a more
speciall and peculiar manner he hath taken to be *his*.

First then, God is a *just* and a *righteous* God. (g) *To shew that* Attribute 1.
God is just; and there is no unrighteousness with him. And as he 2 Psal. 92. 13.
is a *just* and a *righteous* God; so he *loveth righteousness.* (b) *The* 3 Psal. 11. 7.
righteous Lord, saith the Psalmist, *loveth righteousness.* and indeed i Non dum est
he were not *righteous*, if he *loved not righteousness.* (i) he that justus, gem non
loveth not righteoulnesse, is not truly righteous, tho he may delectat justitia:
deale righteously. Again, as he *loveth righteousness,* so he *hateth* nec delectat, qd
unrighteousnesse. k) *Thou lovest righteousness; and hatest* non amatur.
wickednesse. the one followeth necessarily upon the other. and, Aug. de Verb.
Ap. 17.
(l) *Thou art a God, that delightest not in wickednesse: but hatest all* 2 Psal. 45. 7.
wrong-doers; and abhorrest all bloody and deceitfull persons. and, 1 Psal. 5. 4, 5, 6.
(m) *The Lord trieth,* that is, (n) upon triall approves of, the m Psal. 11. 3.
righteous: but the wicked and such as love and delight in iniquity, his n Jam. 2. 12.
soul hateth; he abhorreth them from his heart. And as (o) his 1 Cor. 11. 22.
countenance therefore *doth behold the upright,* to wit, (p) with ap- o Psal. 11. 7.
probation and delight: so he is (q) of *power eyes* then to behold evil, p Psal. 17. 2.
or to look upon iniquity, but (r) with detestation and dislike (s) His q Hab. 1. 13.
eyes behold the sinner of many of all sorts, (r) as well bad as r Esay 59. 16.
good; and (u) his eye-lids try them; with their *ways* and courses. s Psal. 11. 4.
but (x) the one to *approve* them and *preserve* them, the other to x Psal. 1. 3. 6.
relish his *dislike* of their practises, by the *destruction* of their
persons.

2. He is a *jealous* God. as a *just* and *righteous*, so a (a) *jealous* Attribute 2.
God; *jealous* of his own (b) *glory*, his reputation, his credit, a Exod. 20. 5.
his honour. Now it is no small *dishonour* and *disgrace* to a *Prince*, b Esay 42. 8.
if he shall see and suffer his *subjects* to be *wronged*, and (c) doe c 2 Sam. 5. 3.
not right them, whether it be, because he *cannot*; or tho he can,
because he *will not*, much more: there is a note of *impotency* lying
upon him in the one; a blot, which is farre worse, of *iniquity* in
the other. Nor doth Gods *honour* seeme to be lesse engaged, and
to lie at the stake, when his own people are in his own *sight*
and presence oppressed. (d) *We have been,* say they, so and so in d Esay 20. 17.

e Egiy 52. 5.
f Ezek. 36. 10.
g דלח ut
Gen. 20. 10. 13.
h 26. 7.
i Psal. 91. 11.
j Matth. 4. 6.
k Heb. 1. 7.

b Ezek. 20. 13.
14.

i Josh. 7. 4. 5.
k Verse 8. 9.
l צרני
ccm, ut Exod.
13. 37.
m Psal. 18. 40.
n Jer. 2. 27.

m Num. 14. 12.
n Verse 17.

o Ezek. 36. 20.
p Dan. 3. 13.
q Liberabis. pro.
liberate poteris.
r Egiy 66. 7.
s Jer. 20. 5.

thy fight. (e) My people, saith he, are oppressed: and my name is blasphemed. and, (f) My holy name was prophaned by the Nations, among whom my people was dispersed, in that they (g) said of them; These are Gods people; and yet are gone out of his land.

And indeed in sundry respects doth the honour of God suffer in such cases.

1. In regard of his power, as if he were not able to protect or deliver his. (h) I had said (saith God, of this people, when having brought them out of Egypt, they proved disobedient and rebellious) that I would pour out my fury upon them for their rebellious courses, and destroy them utterly in the wilderness; and I had so done, but that I had respect to my Name, that it might not be polluted before the Heathen, in whose sight I brought them out. And (i) when the host of Israel had received a repulse before Ai, (k) Oh Lord, (saith Joshua in his complaint of it to God) what shall I say, when Israel turneth the (l) back before his enemies? For when the Canaanites, and all the inhabitants of the land shall hear of it, they will beset us on every side, and cut us clean off; and what wilt thou doe to thy great name? what will become of thine honour? how much will it be impaired thereby? and how will it be again repaired? And if it be demanded in what regard Gods name would have been so polluted, and his honour so blemished, either in the one case, or in the other; Moses will enform us, where pleading with God in the behalf of his people, (m) when he threatned to destroy them, (n) They will say, saith he, that therefore thou slewst them in the wilderness, because thou wast not able to bring them into that land; which thou hadst sworn to bestow upon them. and the like would they have said, had he suffered them to be destroyed by the inhabitants of the land. To which effect also was that taunting speech of those other Nations, among whom in the time of their captivity they were scattered, wherein God himself professeth that his name was prophaned, (o) These are his people; and yet gone out of his land, as if God had not been able to keep them in it, albeit he had given them possession of it, because he suffered them to be dispossessed of it again. And you know well, who it was that said to those the Lords three stout champions, (p) What God (q) is able to deliver you out of my hand? as being prone to presume, that it must needs be for want of

of power on Gods part, if they were not delivered, who had hazarded their lives in this cause.

2. Gods name suffreth in such case, in regard of his purity and holinesse. as if he were a God, that liked well enough of iniquity, at least misliked not such wicked courtes. (r) *These things*, saith he, *thou diddest*; and because I held my peace, and held my hand; (for Gods silence there, (s) as elsewhere, is no other then his forbearing, either to stay their hand, and restrain their rage and riot, or by his revenging hand to make them know how he stands affected therewith) (t) *thou thoughtest, that I was like unto thee*; thou supposedst me to be such another as thy selfe. Yea they stick not to say, when they scape scotfree, and thrive with their sinfull courtes, that (u) *any one that doth evill, is (x) good in Gods eyes*, is accepted with God; and that he delighteth in such, he liketh well enough of them. or where is the God of judgement? he would else execute judgement upon them, and thereby manifest himself to be otherwise minded.

3. In regard of his providence, as if he did not see, or regard, and take notice, what is done here on earth, (a) *They break thy people in pieces, O Lord; and make havock of thine heritage*: they slay the widow and the stranger, and murder the fatherlesse: such as (b) God hath more specially taken into his protection, and are as (c) *sanctuary persons*. and when they so doe, because they are suffered to doe so, (d) *they say, The Lord seeth it not; the God of Jacob regards it not.* (e) *God is aloft in the heavens, that are far higher then the stars*; and much more then above the clouds. and how can he then discry and discern through the (f) *dark passage* that lieth between us and him, what is done by men here below? (g) *the thick clouds so hide him, that (h) he cannot see them, while he walks his round in heaven.*

4. In regard of his justice, as if he would never call them to any account, for that which he did not reckon with them for at the present. (i) *While thou, Lord, saith the Psalmist, standest aloof of*; and doest not shew forth, but hidest thy self in thy trouble some times; the wicked doth with insolencie eagerly pursue the oppressed; and (k) what by privy plotting, what by open vio-

14. *שׁוּבָה יְיָ דֵּעִי* Deut. 4. 11. *עֵינֵי יְיָ לֹא יִשְׁכָּחֵם* Psal. 18. 11. *Et non vidabit. i. ut videret neque sciret*, Psal. 78. 7. *וְיִסְתָּר יְיָ לֹא יִשְׁכָּחֵם* Jer. 10. 5. *non loquentur i. loqui nequeunt*, i. Psal. 10. 1. 2. *Et Psal. 10. 8, 9, 10*

Psal. 50. 21.
Psal. 35. 23.
Esay 42. 14.
Deos esse sui
similes putat.
Plaut. Amphitr.
1. Parum est
quia mala facta
sua placent tibi,
vix placere
mibi. Deum, quia
non paterna ultio
rem, vix habere
participem suspi-
catus es, quod ero
tibi similis, dum
non vix tu esse
mibi similis.
Aug. in Psal. 49
Vult se Deum sa-
cere similem sui.
Et tu conaris
Deum facere si-
milem tui. Idem
de 10. chord. sa-
ctorum approba-
torem, non ad-
versatorem. Idem
in Psal. 74.
Mal. 2. 17.
x Ecd. 7. 26.
4 Psal. 94. 5, 6.
b Exod. 22. 22.
Psal. 68. 5.
c Res est facta
miser. Sen. ap. p.
4.
d Psal. 94. 7.
e Job 22. 12, 13

- Psal. 10. 11. lence, makes a prey and a spoil of them: *and (1) he saith in his heart*; he *(m)* thinks the whiles with himself, that *God hath forgotten*: he thinketh not on the poor, whom he so oppresseth: *he hideth his face* from them; as *(n)* they complain that he doth: *he will never see*, or look after them; much lesse call him to account, for ought that he doth to them. For so it followeth in the Psalm; *(o) Arise, O Lord*; to relieve the oppressed: *lift up thine hand*; to smite their oppressors: *forget not the afflicted*; tho men suppose thou so doest. For *why should the wicked man reproach God*, while he saith in his heart, that thou wilt not require it?
- p* Dam maligni- Thus doth *(p)* God suffer in his name by his *suffrance* of such at
tatem inolecen- whose hands his people suffer, and how can it be then, that, be-
tam assinet, sua ing so jealous of his honour as he is, he should *endure to see* that,
sibi patientia de- but with much dejection and *dislike*, whereby his honour is so
wabit. Tertull, much, and so many ways either *impached* or *impaired*.
de patient. 3. 3. God is a *faithfull* God. *faithfull and true*, in his *promises* to
Attribue 3. • his; *faithfull and firm*, in his *affection* towards them.
- q* Mal. 1. 2. *(q) I have loved you*, saith the Lord to his people tho they un-
gratiously and ungratefully, yea shamefully, or shamelessly ra-
ther, demand of him, *(r) wherein he had loved them*; that is,
shewed any love to them. when as yet in truth he had *(s)* to be-
set them with the *fruits of his love*, so *environed* them on every
side with the *effects* of it, that which way soever they should
turn themselves, they could no sooner draw their eye-lids asun-
der, but great variety of such objects would offer themselves to
their eye-sight, as might be evident arguments of his love to
them more then ordinary. And this *love* of God to his, is no
fickle, but a *constant love*, whom he *loves once, he loves ever*.
- r* Ibid. *(r) He, that he loved*, saith the Evangelist, *he loved to the last*.
s Quid Senec. de- and, *(u) I have loved thee*, saith God by the Prophet to his peo-
benef. 4. 1. c. 3. ple, *with a love ever-lasting*. Now those that *love entirely*, cannot
Singe illi bene- endure to see the least wrong done to those, whom so entirely
ficiis suis, ut ge- they affect, and much lesse God to those whom so *entirely, so con-*
cunget severiter *stantly he loveth*. How was *(x)* he displeased with *Aaron and Mi-*
ibi te videat. *riam* but for murmuring and muttering somewhat against *Moses*,
and manifested his displeasure *(y)* as by *checking* them both, so
by *smiting* the one, tho in regard of his place of *high-priesthood*
he spared the other, with that soule disease of *leprosy*, that
(z) excluded
- 1* John 13. 1.
2 Jer. 31. 3.
3 Num. 12. 1.
4 Num. 12. 4. 10

(e) excluded from all society, as well civil as sacred. * Nor ^{Levit. 13. 44.} could she be restored, but upon *Moses* his intreaty; and not then ^{46.} neither instantly. she must be taught by the *delay* of her *recovery* to learn, what it was to *murmur* or *utter* ought against *Moses*. And (a) *Gods wrath*, it is said, *was incensed against Iobs* ^{14.} *three friends*, (tho otherwise, for ought that appears in the story of them, good men) for the *wrong* they had done him in their *over-harsh censures* past on him. nor would God be pacified and reconciled again to them, untill they had reconciled themselves to him; untill they had satisfied him, and he made sure for them. (b) *Let my servant Iob, saith he, pray for you; and then I will* ^{14.} *b Ibid. v. 6.* *accept you.*

Again, as he *loves his entirely and constantly*, so he hath, out of this *this love* to them, by *promise* engaged himself, to be ever procuring of their good. It is one branch of his *covenant* with them; (and as his *love*, so his (c) *covenant*, it is *everlasting*; nor is ^{e Jer. 32. 40.} there (d) *any God herein like him, that keepeth word and covenant* ^{d 1 Kings 8. 13.} *as he doth with his*) that (e) *he will never cease from doing them* ^{e Jerem. 32. 40.} *good*. yea that (f) *he will rejoyce over them, to do them good*. it ^{f Ibid. v. 41.} shall be his greatest *joy*, the joy of his heart, to see them do well, and to be doing them good. As elsewhere also he is said (g) *to delight and take pleasure, in the prosperity of his people*. And ^{g Psal. 35. 27.} surely he that *rejoyceth* in doing them *good*, cannot but be *grieved*, to see *evil* done them whom it is his *joy* to do *good* unto. He that *delights* and takes pleasure in their *prosperity* and welfare, cannot but be *grieved* in and at their afflictions and *adversity*, and *incensed* against those by whom any such *evil* befalleth them.

4. God is a *mercifull God*. a God (b) *abundant*, and (i) *rich in* ^{Attribute 4.} *mercy*. One that *loves mercy*, that *likes it*, that *delights in it*. ^{b Exod. 34. 6.} (k) *What God is there* saith the Prophet, *like unto thee, pardoning* ^{Psaln 86. 5.} *iniquity, and passing by the transgressions of the remnant of thy people?* ^{& 103. 8.} *he doth not retain his anger for ever* ^{i Ephes. 2. 4.} *because he delights in mercy*. ^{k Micah 7. 18.} And, (m) *I am the Lord*, saith he, *that exercise mercy, justice, and* ^{l Psal. 103. 9.} *judgements: for in these things I delight*. I delight both to do them, ^{m Jerem. 9. 24.} and to see them done. Now this is the peculiar nature and property of *mercy*, that it makes men *sensible* of other mens *sufferings*; makes them to be *affected* with the *afflictions* of others, even.

n Inde dicta est
misericordia,
qd. cordi nobis
sit aliena miseria.
Zanc. de nat.
Dei. l. 4. c. 4.
q. 1.

o Inde miseri-
cordia nomen
accepit, qd. mi-
serum cor faci-
at compatiens
& condolens
alieno malo.
Aug. contr.
advers. leg. &
proph. l. 1. c. 20.
Isidor. orig. l. 10.

Misericordia est
egritudo animi
ob alienarum
miseriorum spe-
ciem. Sen. de
clem. l. 2. c. 5.
Misericordia
vicina est mis-
erie. Ibid. c. 6.
misereri sine
animi miseria
non fit. Ibid.
Quando humana
fragilitas ejus-
modi capere pos-
sit affectum, qui
sine miseria
miseretur. Bern.
de verb. Orig.

p Oculis sanguine pascere. Virel. apud Sueton. c. 14. Cruciatu atque supplicio oculos pascere animamque ex-
aurare. Cic. Verr. 5. Non tam crudelitas, quam feritas, cum voluptari (sevitia est. Sen. de clem. lib. 2.
c. 4. q. Heb. 10. 32, 33, 34. ἵ Ἀδελφὸν παθημάτων. ἵ ὁμοῦ ἡμετέροις. ἵ ἡμετέροις ἡμετέροις.
1 Cor. 4. 9. ἵ τοῖς ἡμετέροις ἡμετέροις. u Heb. 13. 3. ἵ ὡς ἡμετέροις. y Aria
Caene Pgti uxor. 2 Idē Hāti, in ἀγῶ. En, Pate, non dolet. Dio. l. 60. ubi puerili errore, codices
excub. m. & interpret. vident, puer, me non dolere? & Zouar. rom. 2. ubi errore diverso, ἵ ἡμετέροις.
Ecce feri. qd. feci, non dolet, inquit, sed qd. tu facies, hoc mihi, Pate, dolet, Martial. epigr. 134. a 2 Kin.
35. 7. b Heb. 4. 15.

even as if they were their own. Yea thence *mercy* hath its name, and is so called, because by it (n) *men take to heart the miseries of others*, and do in some sort (o) even *partake with them therein*. And as to cruell and mercilesse persons it is (p) a *pleasure to behold the pains of men in torture*: so to mercifull men it is a *pain to see men in pain* they *feel* what they *behold* in others; they *suffer* what they *see*. (q) *You have endured*, saith the Apostle to the faithfull Hebrews, (r) *a great conflict of sufferings*; partly *bring* (s) *made a gazing stocke* (as being brought your selves on the stage) by *reproaches and pressures*; and partly by being *partakers with others that were in like manner used*; and by (t) *suffering together with me in my bonds*, and (u) *Remember those*, saith the same Apostle, *that are in bonds*; (x) *as if your selves were in bonds with them*; and those that are ill *intreated*, hardly used, *as being your selves also in the body*; and lyable therefore to the like. Yea, I may well say as being in the same *body*, as well with the one, as in the same *bonds* with the other. For men of tender bowels, piti-
full persons, do many times by compassion endure as much, sometime more, then those do, that do personally suffer; and are more *affected* and *afflicted* with the *pains* and *sufferings* of others, then are they themselves that suffer them. *What I endure*, (saith (y) a Noble Lady to her husband under *Claudius* condemned to die, and by her own voluntary act dying with him) (z) *paineth me not; that paineth me that thou endurest*. Nor is it unlikely, but that he might well have quitted her with the like language, had his courage been equall. Certainly for (a) *Zede-
kiab* to have his *sonnes slain in his sight*, might well be more bitter to him, then it was unto them; who might rather have wished to have been slain before them, then to have survived to see that cruell execution done on them. Is it thus then with men? and is it not so with *God*? Sure of *Christ* it is said, that he is such (b) *an*

High-priest, as bath (c) a fellow-feeling of our infirmities. being, tho freed now from feeling, yet (d) not free from fellow feeling; and tho now above all passion, yet not voyd of compassion. For tho he suffer not now in himself, yet he suffereth in his. (c) Saul, Saul, saith he, why dost thou persecute me? and, (f) I was hungry, and ye gave not me to eat: I was thirsty, and ye gave me not to drink: I was naked, and ye clad me not; sick & ye prison, & in visited me not. He is affected with what they feel, as if he suffered it in them, (g) who professeth himself to suffer hunger, and thirst, and nakedness, and sickness, and imprisonment in them: and who to Saul complains of the persecution of his Saints, as the persecution of himself. (h) I am Jesus, saith he, whom thou persecutest. Yea of God himself it is affirmed, as before we shewed, that (i) in the afflictions of his people be himself was afflicted. or, because that place admitteth (k) a double reasoning, and to some therefore may seem doubtfull; take that other place out of the holy History above also mentioned where when the Philistines and Ammonites grievously oppressed Gods people it is said that (l) his soul was grieved for the grievance of Israel. It grieved him to the very heart to see them so grieved; their grievance went to the very heart with him. I am not ignorant that these and the like are figurative and metaphoricall expressions, (m) taken from mans weakness, and used for the help of mans weakness, thereby to decipher to us such a disposition in God, that is yet wholly free and far from all taint and tang of such weakness, as they intimate in us. Howbeit, sure it is, that that God, who thus expresseth himself to be affected with the wrongs and sufferings of his Saints, cannot but with exceeding much dislike and displicence see and behold ought, wherewith he professeth himself so to be affected. A mercifull God cannot endure any merciless carriage in man to man; and muchlesse towards those, whom among men he most affecteth, (n) Ye shall not afflict any widow, or any fatherlesse child: if any wise ye do, and they cry unto me, I will surely heare their cry, and my wrath shall be incensed: and I will slay you with the sword; and your wives shall be widows, and your children fatherlesse. And why will God be so fierce and fiery against such as so do? the reason followeth a little after; tho inferred on a lesse matter, the oppressing of the poor by retaining his pledge. (o) When he crieth to me I will heare, for I am mercifull.

and

p James 3. 13.

Misericordiam

q̄i non prestat

alteri, tollit sibi.

Petr. Raven.

ferm. 42. Ελεος

ἡδὲ πρὸς τοὺς

ἐχθρούς διὰ τοῦ

σπλάχνου σου,

ὡς καὶ πρὸς τοὺς

ἐχθρούς σου.

Thucyd. l. 3.

q̄ Obdite ἡδὲ

ἐπὶ δίκῃς

ὑποστάντες ἐν αἰ-

σέῳ. Demosth.

contr. Mid.

r̄ Οὐ δεῖνα

πάγειν δεῖν

τοὺς ἐργασμέ-

νους. Eurip. Orph.

s̄ Ad καὶ πολ-

λάκεις ὁ μὴ

πολεῖν πρὸς μὲν

τοὺς ἐχθρούς τῆς

Antonin. l. 9.

§ 5. Ego in-

iquis es, non

punire nocentes,

ac punire inno-

centes. Rob.

Grosbed. epist.

48. Non eris

iniquitatis, si aut

punias eum, cui

percutiendum esset,

aut parcas ei, q̄i

fuerat puniendus.

Bern. ad Eugen. l. 2.

ἡ ἀδικία τοῦ ἀνθρώπου

ἐν τῇ κρίσει. Est

misericordia

seviens; est

crudelitas

parcens. Aug. ep. 54.

Οὐ μὴ καλὰ φέροις τοὺς

καλοὺς, βλάψῃς

ἀδικούσας τοὺς ἀγαθούς.

Pythagor. apud Stob. c. 40.

Bonis nocet, q̄siq̄

malis

and as I *love mercy*, therefore; so I *abhor cruelty*; and will execute judgement without mercy on mercileffe men. (p) *There shall be judgement without mercy*, saith the Apostle, unto those that *show no mercy* to others.

Add hereunto, that, albeit it be (q) *no injustice* to pay *cruell* men in their own coin, (it is (r) *no cruelty*, saith one, if such be *cruelly dealt with*, as have dealt *cruelly with others*.) Yea it is not unjustly deemed sometime, a kind, not of (s) *injustice* onely, but of (t) *cruelty*, to spare such, and not to proceed with *severitie* against them: Yet are *mercifull* men wont to be moved with *compassion* even towards those that so *suffer*; tho they *suff* nothing, but what others have before *suffered* from them, and what themselves by such their doings have well *deserved*. Even the *pains* that malefactors suffer by the hand of *justice* are no *pleasing* object to a *mercifull* mans eye. Teares have been seen to fall from the Judge when he was to sentence such, in *commiseration* of the *delinquent*, tho in consideration of his *offence* he were constrained to passe on him an heavy *doom*. Nor is it otherwise with God, when the whole world was so deeply *defiled* with sinne, that it could not be *cleansed* but by a generall *deluge*, as (y) *it repented* God, that he had *made man*; so (z) *it grieved him as the heart*, to consider with himself, that he must now *destroy man* again, whom he had so made. And when, by execution of justice, he commeth to (a) *ease* himself of his *adversaries*, and to (b) *take away* as drosse the (c) *scummy* part of his people, that the residue may be the *pure*, he goeth about it as with *grief*. And when he had (d) *sold* his people into the hands of their *enemies*, tho they suffered justly for their *sinnes*; (e) *nevertheless*, saith the Psalmist, *he considered*, he tooke to heart, *their affliction*, when he heard *their cry*, and re-

iniquitatis, si aut punias eum, cui percutiendum esset, aut parcas ei, q̄i fuerat puniendus. Bern. ad Eugen. l. 2. ἡ ἀδικία τοῦ ἀνθρώπου ἐν τῇ κρίσει. Est misericordia seviens; est crudelitas parcens. Aug. ep. 54. Οὐ μὴ καλὰ φέροις τοὺς καλοὺς, βλάψῃς ἀδικούσας τοὺς ἀγαθούς. Pythagor. apud Stob. c. 40. Bonis nocet, q̄siq̄ malis pepercit. P. Syrus. Parci quisq̄ bonis, perdere vult malos. Cleobul. apud Auson. Dum pauci secleratis parcent, bonos omnes perditum erunt. Caro apud Salust. in Caril. u. P̄cora t̄i x̄i m̄dēi d̄rca. Pin-dar. Nem. 4. Non est injuria pati q̄d feceris. Schade ita. l. 2. c. 30. x. Ἀνδρῶν πῶς μὴ ἐγνώσκειν δὲ ἀδύνατον τὸ καλὰ φέροις τὸ καλὰ φέροις χαλεπώτατον. Lucian. Phalar. 1. 7 Gen. 6. 11, 12, 13. 7 Gen. 6. 6. 4 Esay 1. 24. b Psalm 119. 119. c Esay 1. 22, 23. Jer. 6. 18, 19. Ezek. 33. 18 & 24. 12, 13. d Jude. 3. 8, & 4. 2. e Plal. 206. 43, 45. Etiam q̄s injuria multos faciunt, gratiosos miseria reddunt. Jer. 3. 3.

remembering his covenant, according to the multitude of his mercies, he repented him of the evil, that he had inflicted on them for their iniquity.

In a word, (f) *God delighteth in doing good*: (g) *thou art good*, Jerem. 9. 24. faith he, *and doest good*:) that is most agreeable to his nature. and g Psal. 119. 68. he is therefore called (h) *the father of mercies*; tho the (i) *God* h Pater misericordiarum. also of *vengeance*; as if that flowed most naturally from him, 2 Cor. 1. 3. (k) *he baskt it at home*, as I may so say, *from himself*. but *he delights* i Deus ultionum. *not in punishing*: that is forced as it were from him, and he forced Psal. 94. 1. upon it; the occasion, and first motive to it ariseth (l) from l Oikos dei est cor. without, it commeth from the creature. (m) *He punisheth not* Domi habet. (n) *from the heart*; or, *with the heart*. he goeth (o) not about it with Ter. Adelp. a good will. it is (p) *a grief* to him, to be *grievous* to us: it is a 3. 3. domi nascitur. Cic. ad pain to him to be *punishing* of us. (q) *He delighteth not*, (himself) Varro. (r) *swears it* in the death of the sinner; whom he would (s) rather l Desus optimus, have to *repent and return*, than to go on and suffer for his sinne. de nostro justus. And if it vex and *grieve* him, even to see *wicked ones perish*; or Torul. de resur. c. 14. optimus if to see *his own* (r) *suffer*, tho deservedly, for their sinnes; how ex natura pro- much more tenderly is he *affected* with those *afflictions* that his priate, justus, people wrongfully endure from the hatred and malice of wicked ex cause neces- sitate. ibid. ed men? m Lam. 3. 23.

All which laid together, whether we shall confider the fundry in Lam. 3. 33.
relations and tials that Gods people have unto God, or the אֲבִלְוֹ
affection and disposition that he beareth unto them; we cannot but וְכִנְיָהּ אֲנִי-
conclude, that *he cannot endure*, without much *dislike and displea-* מִן, וְקָשִׁ
sure, to behold any wrong or grievance done unto them. יְהוָה מִלְּפָנֵי

nor. Jun. p. Est piger ad pœna Dens, est ad premia velox: Rique doles, qoties cogitur esse serax. Multa metu pœna, pœna q̄ pauca coercet; Et jacti invitâ fulmina rara manu. Ovid. pont. 1. 3. Qui cum misse aliquid statuit, su trahit & ipse; Cuique serâ pœnam sumere, pœna sua est. ibid. 2. 2. Torquetur ipse lenis, quando irasitur. Plin. jun. l. 9. c. 21. q. Ezek. 33. 11. & Juras nobis, per quem juremus: nec potest ab ipso quicquam falli, quo invocato non licet impune mentiri. Cassiodor. Var. lib. 8. c. 3. & Redire mavult, tam perire. Gul. Malm. gest. Angl. l. 2. c. 10. suffundere maluit hominib. sanguinem quam effundere. Tertul. apolog. & Τοῖς ὁμοῖον γὰρ μᾶς τίς ὀυνοῦσι πῖον. & Eschyl. suppl. Τοῖς δυστυχοντοῖσι ἀσπ. & Dædal. Herodian. l. 4. Inclinat animus q̄ fors deterior stabit. Sen. Theb. 3. Mæsero magis fortuna conciliat sua. ibid.

The *Doctrine* it selfe then being thus groundd and made good, an *Objection* or two would be answered, ere we passe to the *use* of it.

For first, may some say, these *relations* that you here mention, Objection 1. and

and the *dispositions* that you speak of, are such as concern only the *faithfull*; nor can any other then such lay any just claim thereunto: whereas the passage of *Scripture* you treat of, is by your self affirmed to extend it self unto the whole *body* of that people of whom it was uttered, consisting of both sorts, as well *unfaithfull* as *faithfull*, as well *bad* as *good*.

Ans. I.

a Esay 1. 13.

b Matth 3. 12.

c Matth. 13. 24,
25, 38.

d Matth. 13. 30.

e Matth. 13. 24,
25, 26.

f *Ζιζανία*. non
vicia. qd est
granum utile.
nec *αιεας*, loli-
um, ut Suidas,
peculiariter sic
dictum, nisi si
cum *Helychio*
(ex Theophr. hist. plant. lib. 8. cap. 5.) *αιεας*, *αργιαι* fortiter intelligamus. sed generalius, *τα*
αιεα *μοεας* *συμπεραυωδαρα* *τα* *οτρω*, ut Etymologus, qe inter *αια* sponie sua provenire solent,
herbe noxiae & inutilles. non tamen, quasi *οτρω* *αια*, ut ille, sic dicta. (sed ab Arabico *زيزان* *zezanan*.
Schindler. itaqe malas herbas recte vererunt Lamberus & Castalio. nos uno verbo Anglice *weedes* dici-
mus. nec assentiri possum Brederodio, qe apud Scultetum observat in Matth. c. 37. de frugum corruptelia
exponit, qe in messe prater paleam & pulverem producant nihil. qe enim modo seminari possum, qe semen
suum nullum habent? b Gen. 30. 30. i Gen. 39. 5.

To this I answer, first, that even those *wicked* and *unfaithfull* ones, being *members* of the *body politic* of that *people*, which at that time was *Gods Church*, yea his onely visible Church, for ought we know; were as the (a) *droffe* that is mixt with the good *metall*, while it remaineth yet unrefined; as the (b) *chaffe* that lieth blended with the *grain*, while it abideth in the *floor*; as the (c) *weeds*, that grow untill *harvest* time, among the *bread-corn* in the field. And as the *metallist* keeps carefully the whole *lump* together, consisting of *droffe* and good *metall*, untill it be tried, not for the *droffe* sake, but for the good *oare*, with which it lieth in one *lump*; and the husbandman diligently fenceth the *field*, wherein (d) *corn* and *weeds* grow together, not for the *weeds*, but for the *corn*, among which they grow; and hath a care of the whole *heap*, tho containing it may be, more *chaffe*, then pure *grain*, untill the *fan* or *screen* have severed the one from the other, not for the *chaffe* sake, but for the *grain*, wherewith it lieth mingled in one *heap*: so doth Gods *care* and *compassion* extend it self to the whole *body* of his people, tho consisting of mixt multitudes; (not unlike the (e) *field* that hath (f) *weeds* in it as well as good *corn*; and the (g) *drag-net*, that draweth along with it as well *trash* as good *fish*;) not so much in regard of those un- found ones among them, as in respect to the better sort among whom they abide. He that (h) *blessed Labans house*, tho an ido- later, for *Iacob*; and (i) *Potephers*, tho an uncircumcised Egyp- tian, for *Ioseph*; doth preserve and protect such wicked ones as live mixt among his in one body with them, out of his tender

respect

respect unto those among whom they live. (k) *Pray for, and seeke,* Jerem. 29. 7. faith he, *the peace of the place ye abide in, for by the peace of it shall ye have peace.* If God afford continued peace unto *Babel*, for his own peoples peace, that lived, tho as captives and exiles, among them, that they might be the quieter: no marvell, if he afford safeguard unto those bad ones, that are as *embarked* in the same ship with his *Sinners*; (the Lord, faith the Angell to *Paul*, bath / Acts 27. 24. given thee the lives of all that sail with thee.) whereas good and bad so (m) *embarked*, are like to endure the same *storms*, to enjoy the same *calms*, and to be either *wrecked* or *saved*, either with 17 ἐν πλάγῳ other. (n) *Evil*, faith the Psalmist, *shall hunt the violent dealer to destruction.* The whole *herd*, ye know, is oft *hunted*, till the game be *singled*, and as Gods wrath may pursue (o) a whole *State* for one *Abimelech*; (p) a whole *Army* for one *Achan*; (q) a whole *Fleet* for one *Jonah*. so on the other side, (r) a whole *City* may be saved for one *Lot*, (s) a whole *State* of bad for some *ten good*, yea (t) for but *one* or two *righteous*. (u) *God remembered Noah*, and the cattell, and every living thing that was with him in the *Arke*. (x) God for our sakes takes care even of (y) our *cattell*, and of our *chattels*. yea not the *Israelites cattell* onely, but even the *beasts* themselves also fared the better, for the people of God, while they passed through the wildernesse; making use of, and receiving benefit by, those springs and streams of water, that for Gods people were broke up and sent abroad to relieve and refresh them in their passage. * Many benefits doe the *wicked* share in with the *good*, that were principally intended for the good, while they remain and abide as in one body with them.

η Psalm 140. 11. ο Judg. 9. 23, 24. Πολλὰ καὶ ὅμιματα πόλεις καὶ ἀὶ ὅς ἐς ἡμεῖς. Hieron. op. l. 1. p. Iosh 7. 4, 5, 12. Etiam unius facinus pestis fuit multorum. Salvian. de provid. lib. 7. q. Ion. 1. 12. verabo qui sacrum Vulgaris, sub iisdem sit irabibus, fragilenque mecum Solvas phalchum. Iape Driepier neglectus incesso addidit integrum. Hor. carm. 3. 2. r Gen. 19. 21. / Gen. 18. 32. 1 Ier. 5. 1. u Gen. 8. 1. x Ἡμεῖς χάριν ἔχοντες τὰ πάντα ἀπολαύσας ἡμεῖς. Propter nos et nostra curat. Theodoret. q. est in Gen. 52. y Iob 1. 10. Num 30. 8, 11. z Ely 41. 17, 18. & 43. 30. * Demi malū q. q. multa tribuit, sed illa bonū paraverat. contingunt autem etiam malū, q. separari non possunt. Satiū est autem prodesse malis propter bonos, q. bonū deesse propter malos. Sen. de ben. l. 4. c. 28.

Secondly, I answer, that even those evill and unsound ones, tho no *covenant-keepers*, yet are in (a) *covenant* with God; and in regard of outward *profession*, of the number of Gods people.

H 2

(b) My

b Jerem. 2. 32.
c Jerem. 2. 11.
d Job 15. 3.
Ier. 7. 8.
Lam. 4. 17.

e Esay 44. 10.
Habb. 2. 18.

f 2 Kings 13.
21, 22, 23.

g 2 Kings 14.
24, 26, 27.

h Deut. 32. 36.
2 Kings 14. 14.
& 31. 21.

Nec domi conclusus, nec in agro derelictus. R. Levi. tam in urbe, quam in agro, tam domi, quam peregre agens. Calv. nihil posse aut captivum, aut qui hostium manus evaserit. Jun. neminem esse, ut clausum in arcibus, aut in captivitatem non abductum. Viab. nihil esse; actum de eis esse tam qui in hostium manu conclusi tenebantur, quam qui manus eorum evaserant. Pisc. k Exod. 35. 29. & 38. 21.
a Kings 9. 36. & 14. 24.

l Esay 52. 5.
m Ezek. 36. 20.

n 1 Kings 16.
31, 33.

(b) *My people, saith God, have forgotten me, saith without number, time out of mind. and (c) My people have exchanged their glory for a thing of nuse, or, (d) that cannot profit, that can do them no good, can stand them in no stead. his people he calleth them still, tho they had forgotten him, tho they had exchanged him for (e) an idol. And albeit such by their sinfull courses do make forfeiture of their right to and interest in those priviledges, that appertain to Gods faithfull people; yet God doth not alwaies instantly take advantage of that their forfeiture, but continueth his mercy and goodnesse even to such, notwithstanding their ill desert. Tho (f) Jeas the sonne of Ichoabaz did that that was evill in Gods sights, and departed not from the sinnes of Jeroboam, that made Israel to sinne, but went on obstinately therein; yet when Hazael the Aramite oppressed Israel, God was gracious to them, and had respect unto them, for his covenant with Abraham, Isaac, and Jacob, and would not destroy them, nor cast them out of his presence and protection as yet. And albeit (g) Jeroboam the second his sonne, tooke the same courses, and brought on himself the like judgements; yet when God saw the affliction of Israel, that it was very bitter; and that there was (h) no any shut up or left; scarce any left either in hold; or abroad; either under restraint, or left at large; nor any helper to Israel; as no power from within, so no ayd from without; and he had not resolved yet to blot out the name of Israel from under Heaven, to make an utter riddance of them: he saved them by the hand of Jeroboam; by (k) the ministry of an ungodly King he delivered an ungodly people.*

Now thus dealeth God also oft times in regard of his own honour, that seemes neerly to be touched, when those that are deemed his, and are esteemed to have relation unto him, are left and given up to the wicked, who acknowledge not him, unto whom they professe, and are deemed to belong. (l) *My name, saith God, is blasphemed, while my people is oppressed. and, (m) These, say they in derision, tho captived for their sinne, are Gods people, that are gone out of his Land.* When the Syrian King came with a very puissant army against Ahab (tho (n) an idolater, and one that

that had (o) *sold himself to sinne*, yet being King then of *Israel*, o 1 King. 21.
 still accounted Gods people; (p) *Doest thou see*, saith God by 25.
 his messenger to him, *this great multitude? I will deliver them all* p 1 King. 10. 13
this day into thine hand. that it may be known, that I am the Lord. q Verse 20. 21.
 and so (q) accordingly he did. And again, when (r) *the Syrians* r Verse 23. 25.
 told their Lord, that *the God of Israel is God of the hills*, (for so
 we may well read the words (s) by good warrant from God s Verse 28.
 himself) but not of the *plain*; and that this was the reason why
 they prevailed against them when the battle was fought on the
hills; but they should be sure to have the better of them, if they
 fought with them on the *plain*; God sends *Abab* a second mes-
 sage, (t) *because the Syrians say, The Lord is God of the hills, but* t Verse 28. y
not God of the valleys; therefore will I deliver this great multitude
into thine hands: and it shall be known that I am the Lord. God
 would save them, tho *wicked* ones, and unworthy of ought and
 give them victory against their blasphemous enemies; to save his
 own *credit*, and *maintain* his own *honour*.

Hereunto may be added, that even for their *profession*, men,
 tho not inwardly *sound*, yet may outwardly *suffer*. Men may
 persecute *piety* even where it is not, in an *hypocrisie*: and wrong
Christ even in those, who in truth are *none of his*, nor have part in
 him: and *dishonour God* in those, whom (u) he doth not own, or ac- u Mar. 7. 22, 23.
 knowledge, because false-hearted, or loose-lived. A man may Nunquam novi
 suffer for wearing a *Noble mans livery*, tho but bought at the vos. pro meis non
 brokers, if he fall into the hands of some adverse party: and habeo. Psal. 1. 6.
 a *servant* or *retainer* in like case fare the worse for having his Ma. 10. 14, 27.
sters cloth or *cognizance* about him; tho he have been for his Rom. 7. 15.
 misdemeanors discharged of his *service*; and much more, if
 tho being in no *grace* or favour at all with him, he doe yet *retain*,
 or *professe* himself to retain still un'o him. In like manner may
 a man suffer, yea many so doe, as well inwardly rotten-hearted,
 as outwardly debauched, for (x) the *professin* they make of *piety*, x 1 Tim. 3. 5.
 and for pretending to that interest in God, which yet in truth Tit. 1. 6.
 they have not. whom God may therefore, and doth oft afford
protection unto, in regard not onely that they *suffer wrongfully*,
 being out of malice oppugned, but that himself *suffereth* in them,
 being therefore maligned, because they are esteemed to have
 some speciall relation to him.

In

In these respects therefore it may truly be said, that *God saw* not, but with a *wrathfull eye*, endure to *see wrongs* and *reproaches* offered unto the main *body* of his people, tho there be many among them, that have no such speciall interest in him, as the better sort of them have, whom he principally respecteth, but either *professe*, or are deemed one, in truth to be his.

Objection 2. But again it may be objected, that God is oft read to have
a Jer. 12. 7. *☞* (a) *delivered up his people into the hands of their enemies*; yea to
 81. 12. *☞* 73. have (b) *left his*, even the best of them, such as have been high-
 61, 62. est in his favour and deepest in his books, unto the malice and
b Psal. 74. 1. cruelty of their inhumane adversaries. hence those grievous com-
 13. 1, 2. plaints of *Gods people*, that (c) *God had sold them for nought*, made
☞ 22. 1. them a *reproach* and *scorn* to their neighbours round about them, that
c Psal. 44. 12, 13, 22. *forb is sake they were daily*, or (d) *incessantly slaughtered*; and that all
 כל היום this they had endured, while he stood by, and (e) *looked on*, as if
 Verie 8. 15. he regarded not, either them, or the cruelty exercised on them.
e Esay 26. 17. and how then, may some say, is it affirmed, that *God cannot endure to see any wrong done to his*?

Answer 1. To this, in way of answer thereunto, we return; first, that
 f 2 Chron. 12. God oft times suffereth such things to befall *his servants*; for their
 7. 8. *sinnes*; and (f) makes use of *wicked men*, as of *scourges*, to cha-
 g Heb. 12. 10. stise *his children* with for their excesses. In which his dealing he
 h 1 Cor. 10. 6. hath an eye, not to them alone, whom he doth so *chastise*, nor to
 11. τὸν τοῦ ex- those alone, (g) whose *good* also in such his *chastisements* he inten-
 11. *empla, non figura* dedeth, while he maketh those whom he so chastiseth, *examples* of
 i Rom. 2. 24. more cautious and circumspect carriage to others; but he hath
 In nobis Chris- an eye also to himself, and to *his own credit*. For howsoever it is
 tius patitur op- true indeed, as hath been said, that wicked men take occasion to
 probrium, in no- question his *power* and his *providence* over his, when they see
 bis patitur lex them so to suffer: yet it would redound much more (i) to his
 Christiana ma- dishonour another way, if he should suffer those, that are esteemed
 ledictum. Ecce his people, his servants, his children, to go unpunished, or uncha-
 qales sunt, inqi- stised, when they sinne. for should he so doe, he would be dee-
 unt, q̄i Christum med to be a patron of impiety, of impurity, of iniquity; a
 colunt, talis est secta, qales & sectatores. hoc sunt, god docentur. si bona discerent, boni essent; sancta d
 Christianis fierent, si Christus sancta docisset. estimari de cultoribus potest ille q̄ colitur. quomodo
 bonus magister est, cujus tam malos videmus esse discipulos? Salvian. de provid. l. 4. c. 11.

Gods

Gods name is oft dishonoured by the sufferings of his servants; to much more also by their sinnes. (k) Because, saith Nathan to David, thou hast set light by Gods word, in taking the wife of Uriah, and slaying him by the sword of the children of Ammon; therefore the sword shall never depart from thine house; and I will raise up one out of thine own bowels, that shall abuse thy wives in the sight of all Israel. and again, (l) because thou hast hereby given the enemies of God occasion to blaspheme, the child that was born in adultery shall surely die. Neither could David with all his fasting and prayer, and more then ordinary humiliation, get that heavy doome revoked.

Howbeit, tho for such and other the like causes, God gave the wicked sometime power over his; yet the cruelty that in such cases they exercise on his people, is not in regard thereof any whit the lesse odious and offensive in Gods sight; as himself also expressly avoweth. (n) O Assur, saith he, or, (o) Woe to Assur, the rod of my wrath; the rod, wherewith in my wrath I have chastised my people: (p) tho the staf of mine indignation be in their hand, albeit I make use of him at present as an instrument, for mine own ends and purposes, in the execution of my wrath, yet woe be to him for all that. (q) I shall send him indeed against a prophane Nation, a people whom I am displeased with; furnished with a commission to take the spoil and the prey; and to tread them down, (r) like mire in the street. (s) but he meaneth not so; he minds nothing lesse; but it is in his heart to destroy, and to cut off Nations not a few. his entendment is onely to advance himself, and to enlarge his dominions, by the ruines of other people. he little dreameth of doing God any service herein. and (t) when God therefore hath by him wrought his own work upon Sion, he will then punish him also for his proud and stont heart, and his high looks. when he hath done chastising his children by him, he will (u) throw the rod, wherewith he chastised them, into the fire. And of Babel; (x) I was wroth with my people; and gave them into thine hands: and thou (y) shewdest them no mercy; but even (z) upon the aged, not regarding their age, didst thou lay an heavy yoke. Thus (a) Israel became as a scattered sheep: the Lions chased him: first Assur wasted him; and after that the King of Babel brake his very bones. But what followeth? (c) Therefore shall

2 Sam 12.9.11
1 Verse 14.
2 Verse 16.18.
3 Eay 10.5.
4 As Eay 10.1
5 18.1.
6 Lam. 1.15.
7 Hos. 5.2. Zech.
8 12.3.
9 Eay 10.6.
10 Ita malim, gam
11 hypocritam, uet
12 Job 15. 34. &
13 27.8.13 & 34.
14 30. Pfal. 35.16.
15 Sic Jer. 3. 1. &
16 23. 15.
17 Pfal. 18. 42.
18 Eay 28 18.
19 Eay 10.7.
20 Eay 10.12.
21 Utitur Deus
22 creatura ratio-
23 nali, sed malevo-
24 la, ut virga, gam
25 correctio fitio, pa-
26 ter in ignem,
27 tanquam (armen-
28 tum inutile, ab-
29 jicit. Bern. de
30 grat. & lib. arb.
31 Eay 47.6.
32 2 Chron. 36.
33 17.
34 Lam. 4.16.
35 & 5.12.
36 2 Ier. 50. 17.
37 נבון come-
38 dit eum. Wasted
39 his flesh, cast him
40 into a consump-
41 tion, as Pfal. 69.9.
42 b Boned him. as
43 necked, Eay
44 66.3.
45 2 Ier. 50. 18.



saith the Lord f boasts, the God of Israel; even he that delivered them into the hands of either, Behold, as I punished the King of Assur; so will I punish the King of Babel. and (d) *Wo then to him that spoiled, when himself was not spoiled: for when he shall cease to spoil others, others shall spoil him.* and (e) *as Babel hath served her self on other nations, and Gods people among the rest, so many nations shall serve themselves on Babel.* when as God hath used them (f) for executioners of his wrath and indignation upon others: so will he use others as instruments of his just judgement upon them, (g) even for those things that by his just judgement, tho to them unknown, they have done. nor could God wish approbation see that done by them, for which he will in due time execute just judgement upon them.

de Eney 33. 1. Affur; so will I punish the King of Babel. and (d) Wo then to him that spoiled, when himself was not spoiled: for when he shall cease to spoil others, others shall spoil him. and (e) as Babel hath served her self on other nations, and Gods people among the rest, so many nations shall serve themselves on Babel. when as God hath used them (f) for executioners of his wrath and indignation upon others: so will he use others as instruments of his just judgement upon them, (g) even for those things that by his just judgement, tho to them unknown, they have done. nor could God wish approbation see that done by them, for which he will in due time execute just judgement upon them.

Plut. de fer. vin-
dici.
g Tōn μόντοι God wish approbation see that done by them, for which he will in due time execute just judgement upon them.

δὲ δὲ γὰρ τοῦτο μὲν ἐπισκοπῆς ἀξιοῦνται τοῦτο, καὶ ἐκείνου διὰ δίκης τὰ ἀμαρτήματα· αἱ δὲ πνευματικαὶ πάντα παρὰ ἀπορροφῆναι τοῦ θεοῦ· τὸ δὲ ἀφανιστὴν τοῦ δημιουργοῦ πολέμου, καὶ μάστιξ δὲ ἀποτροπῆς· θυμὸς δὲ ὑπερηφάνεια· dylph. epist. 57.

Answer 2. Secondly, God leaveth his sometime to the malice and cruelty of the enemy, for the triall and exercise of his grace in them. For sundry graces of Gods children, as their faith, their patience, their courage, their confidence, are as the stars, that (b) lie hid in the day; but shine forth in the night. appear not, to speak of, in times of prosperity; but have their cheif luster in times of adversity and trouble, doe most appear, when they are most opposed. The light of fire is least seen by day: and the pillar therefore that conducted the Israelites in their march, appeared (i) as a cloud by day, as fire by night. and the fire burneth dimmest, when the sunne shineth most upon it. (k) Nor is the Physicians skill known in time of health; (l) nor the Mariners skill seen in a calm; (m) nor the Souldiers valour and worth, in times of peace, when he is out of action; nor any mans patience unlesse he be cressed; (n) nor his courage, untill he meet with some strong opposition,

h Enνυκλάμ-
ως ἐν ἡμέρῃ δ'
ἀναφαιάς.
Proverb.
Stella interdū
latens, noctu e-
micans. ita vera
virtus non appa-
ret in prospera,
eminet in adver-
sis. Bern. in Cam.
27. Qa later, in-
sonne shineth most upon it. (k) Nor is the Physicians skill known in time of health; (l) nor the Mariners skill seen in a calm; (m) nor the Souldiers valour and worth, in times of peace, when he is out of action; nor any mans patience unlesse he be cressed; (n) nor his courage, untill he meet with some strong opposition,

i Exod. 13. 21. καὶ ἔστιν, Τυφί, jacer, si non sis in agore fluitus. si valeam homines, ars tua, Phabe, ja-
cet. Nafō trist. 4. 3. ἡ ἐν χαλῶν μαδοῖς, οἱ ἀγαθοὶ δὲ καὶ ἐπὶ τῆς ἐστὶν χαίματος δὲ δεικνύει τοῖς
διὰ γὰρ Lucian. de amic. Gubernatoris artem tranquillum mare, et oblegens ventus non ostendit: ad-
versū aliquid incertas oportet, quod animum probet. Sen. ad Marc. c. 5. (m) Gubernatorem in tempestate, in acie
militem intelligas. Idem de provid. c. 4. n Patientia in prosperis nullus est usus. Gregor. mor. l. 11. c. 19.
o Ad animalē fortiterque facientium, opus est aliqua verum difficultate. calamitas virtutis occasio est. Sen. de
provid. c. 1. Marcō sine adversario virtus. Idem. ad Marc. c. 5. adversus probitas exercita rebus. Tristi ma-
veram tempore laudem habet. Nafō trist. 5. 6.

untill

untill he be put to some *straight*. (p) *To have heard of Jobs patience*; saith the Apostle. but we had never heard of it, had Job alwayes continued in the same constant tenour of a quiet and comfortable estate, had he never been laid so low, & so (q) *afflicted* q And *trials* as he was, by the malice of Satan, and the unkind carriage of his friends. But on the other side, the darker the room is, the clearer the *candle* burneth, and the brighter the *fire*: the more dangerous and desperate the *disease* is, the more is the *Physicians art* *cratem magnum* manifested in the cure of it: the more violent and impetuous *fecit. Sen. ep. 13.* the *storm* is, the more is the *Mariners skill* shewed, in carrying his ship through it with safety: the hotter the *fight* or service is, the more will the *valour* of the souldier appear, in his standing constantly and undauntedly to it, whatsoever the issue be: the heavier the *cross*, and the greater the *danger*, the more is the (r) *patience* and *courage* of that man seen, that shall quietly bear and undergo the one, and that shall cheerfully and confidently carry himself in the other. the greater *Jobs* sufferings and distresses were, the more evidently and eminently did the excellency of his heroik spirit shine and shew it self forth in them.

Again, as the spirits of men are not *seen* so much as in such cases; so nor are they *tried* so thoroughly as by occasions of this kind. There is no *triall* of a *souldier*, whether he be courageous or a coward, but in the *field*, and in *fight*. the veriest dastard can at court, and in company word it and brave it, as well as the stoutest and valiantest champion that is. but bring them to (s) *action*; and that will soon distinguish them, and determine, if any be, the doubt. Nor is the sincerity of mens hearts to Godward, so thoroughly by ought tried, as by constant standing in times of opposition and persecution, to his cause. The (t) *blade* on the *stony ground*, makes as fair a shew, tho it have no *deep rooting*, as that that is *moll rooted* in the *good ground*, untill the height of *summer* come; but then the *heat* of the *sunne* shining forth in his strength, parcheth up the one, when it impaireth not, but cherisheth the other. The (u) *chaffe* stayeth together with the *grain* in the *floor*, untill the winnowing time come; but then (x) the *wind* of the *fan* or *shoot* carrieth the light *chaffe* away; and it flies before it out of the floor, when as the *grain* *Psal.*

I

(*) having

* unde **קָרָרָה** (*) having *weight* staideth and abideth still by it. (1) *Enrichen pass lapillus, scrupulus, a pondere, massie plate,* may not be discerned the one from the other by the eye: but when they come to the scouring, being rubbed to the purpose, the one, its surface failing, will shew what it is, y Prov. 26. 23. when as the other will be sure to appear still the same that before it made shew of. drossie and *base stuffe* oft makes as fair and goodly as they as *rich ear*; and *counterfait slips*, as *currant coyn*; a Jer. 6. 27, 18. untill they come (a) to the *test* the one, to the *touch-stone* the other. When the Devill accused *Job* to God for a counterfeite; b Job 1. 9--11. *How will that, saith God, appear? why? (b) It is not for nothing that he fearsh thee*, saith Satan. he serveth thee now, but to serve his turn upon thee. thou hast *enriched* him; and heapest itill more and more upon him: and thou hast *hedge*d him in; set such a strong fence about him and his estate, that nothing can break in upon him to disturb or annoy him. and no marvell then, if he be willing to serve so bountifull a master, to live in obedience to so carefull and powerfull a protector. he knowes not how, or where to mend himself. but shouldest thou but once offer to stay thine hand, or to stretch it out (c) *on ought* that thou hast bestowed on him, to (d) *touch him* never so little in any part of *his estate*; as he is now but an *hireling*, so he would then prove a *changeling*; thou shouldest then soon see a strange change and alteration in him; he would *curse* thee as fast, as he *blisseth* thee now; he would even *curse* thee *to thy face*. Well; God, as *Jobs advocate* is content to joyn issue with the Devill herein: *Let that*, saith he, *be the triall*. (e) *his estate* and (f) *his person* are both in thine hand. doe the worst thou canst to him; not bereaving him of his life. And what saith *Job* himself of all this? (g) *God, saith he, knowes me, and trier me: and when I have been tried (h) in the furnace of affliction, I shall come out of all my tribulations, as gold, as pretious metall* (and indeed so he did) out of the furnace, out of the fire. And, (i) *Thou, Lord, hast tried us*, saith the Psalmist, *as silver is tried*. and how had he tried them? *Thou broughtest us into a net: thou laidst (k) a streight, or wringing girt upon our loyns*: thou suffredst us to be girt as *beasts* are wont to be, that bear burdens, to be used as *pack-horses* or the like: *thou hast caused men to ride*

over

כָּבֵד אֲשֶׁר
 כָּבֵד in te ull'at
 Leyit. 5. 2, 5.
 Ezek. 18. 13.
 das Psal. 105. 15
 see before Re-
 as. 1.

c Job 1. 12.
 f Job 2. 6.
 g Job 23. 10.
 h Esay 48. 10.
 i Psal. 66. 10. 12.
מִעֲבָרָה
 cingulum asina-
 riam. Jun. vase-
 rimarium, malim.
 ans. etiam, cli-
 tollarium. Cin-
 gulum timbor
 gularium.
 Pife.

(l) over our heads; caused us to be used (m) as hackney-horses, over whose head his rider sits reaching out himself to manage him; or (n) as Camels, on whose neck they are said sometime to sit, that rule and direct them: *we have gone through fire and water.* Thou hast tried us with all manner of tribulation; and upon triall found us found and sincere. For, (o) *tho all this have befallen us,* (as elsewhere they professe) *tho thou (u) hast cast us off,* and puttest us to shame; and goest not forth with our boasts; but makest us turn our back upon our enemies, and sufferest those that hate us to plunder and spoil us; hast given us as sheep for meat, and dispersed us among the beathen; hast sold us for nought, and exposed us to shame and scorn: (q) *hast broken us,* (r) *and cast us down into the deep,* where the (s) *Whales abide,* there to be in all likelihood either drowned, or by them devoured; and covered us with a deadly shade; with darknesse so thick, or a shadow so dark, that the very (t) *horror and dread wherewith it possesseth men,* is enough to damp their spirits, and to strike them stone-dead: yea tho (u) *for thy sake we are daily, or continually, slaughtered;* no other reckning being made of us, then as of sheep, not kept for their milk and fleece, but set apart for the shambles: yet (v) *for all this doe we not forget thee,* albeit thou seemest to have forgotten us; nor doe we deale disloyally in breaking our covenant with thee: we make bold (y) to mind thee of thy covenant with us: our heart is not for all this turned away from thee; nor are our steps turned aside out of thy way: we continue still constant with thee: and for their constancy and sincerity, they dare, as (a) *Iob* also, appeal (b) to God himself. And, (c) *Blissed is the man,* faith James, *that thus endureth temptation,* that so undergoeth triall, for, when he hath been thus tried; and upon his triall approved, (for so the word must be taken there, as it is also (d) elsewhere) *he shall receive the crown of life;* which God hath promised to those that love him; by such triall now appearing to be of the number of those that sincerely so doe.

Besides as in such triall the metall oft passing the fire and abiding the same, is thereby not approved onely to be good, but is much (e) improved also in its purity and worth, the drossie and earthy matter, that was before mixt with it, being severed from it by the fire: so by affliction and sufferings are the gifts and gra-

1 Juxta commi- nationem. Deut. 28. 43, 44. Jun- m Non equitem doſo, non fra- num depulſit ore. Flacc. l. 1. ep. 10. n A camello 172. ſum. nam vidi q camelu collo infideret & ro- beretur. Piſc. o Plal. 44. 17. p Verſe 10-14. q Verſe 19. r Elliſſip, qallu Plal. 89. 39, 44. Elay 14. 11. & 21. 9. s Gen. 1. 12. Lam. 4. 3. t Horrentiſſe a. rrom nemo im- mines umbra. u Met. 1. 1. v Plal. 44. 22. x Verſe 17. 18. y Plal. 74. 20. a Job 10. 7. & 23. 10. b Plal. 44. 20. 21. c James 1. 12. d Plal. 11. 5. e 1 Cor. 11. 28. Gal. 6. 4.

- * unde דררר (·) having *weight* stiaeth and abideth still by it. (1) *Earthen pots* lapillus, scrupulus, a pondere, respectu palea. *guile* over, when they stand on the cnp-board (2) among *massie plate*, may not be discerned the one from the other by the eye: but when they come to the securing, being rubbed to the purpose, the one, its surface failing, will shew what it is, y Prov. 26. 23. when as the other will be sure to appear still the same that before it made, shew of. drossie and *base stuffe* oft makes as fair and goodly as they as *rich oar*; and *counterfait slips*, as *currant coyn*; 3 2 Tim. 2. 20. untill they come (a) to the *test* the one, to the *touch-stone* the other. When the Devill accused *Job* to God for a counterfeit; a Jer. 6. 27, 28. *How will that*, saith God, *appear*? why? (b) *It is not for nothing that he feareth thee*, saith Satan. he serveth thee now, but to serve his turn upon thee. thou hast *enriched* him; and heapest still more and more upon him: and thou hast *hedge* him in; set such a strong fence about him and his estate, that nothing can break in upon him to disturb or annoy him. and no marvell then, if he be willing to serve so bountifull a matter, to live in obedience to so carefull and powerfull a protector. he knows not how, or where to mend himself. but shouldest thou but once offer to stay thine hand, or to stretch it out (c) *on ought* that thou hast bestowed on him, to (d) *touch* him never so little in any part of *his estate*; as he is now but an *hireling*, so he would then prove a *changeling*; thou shouldest then soon see a strange change and alteration in him; he would *curse* thee as fast, as he *bl. ssith* thee now; he would even *curse* thee *in thy face*. Well; God, as *Jobs advocate* is content to joyn issue with the Devill herein: *Let that*, saith he, *be the triall*. (e) *his estate* and (f) *his person* are both in thine hand. doe the worst thou canst to him; not bereaving him of his life. And what saith *Job* himself of all this? (g) *God*, saith he, *knowes me, and tries me: and when I have been tried* (h) *in the furnace of affliction*, I shall come out of all my tribulations, as gold, as precious metall (and indeed so he did) out of the furnace, out of the fire. And, (i) *Thou, Lord, hast tried us*, saith the Psalmist, *as silver is tried*. and how had he tried them? *Thou broughtst us into a net*: thou laiest (k) *a freight*, or *wringing girt* upon our loyns: thou suffrest us to be girt as *beasts* are wont to be, that bear burdens, to be used as *pack-horses* or the like: thou hast caused men to ride over
- ככל אשר
77 in re ull. a. ut
Levit. 5. 2, 5.
Ezek. 18. 13.
das Psal. 105. 15
see before Re-
at. 1.
- e Job 1. 12.
f Job 2. 6.
g Job 23. 10.
h Esay 48. 10.
i Psal. 66. 10. 12
הוֹעֵקָה
cingulum asina-
riam Jun. vore-
rinarum, malin-
ant etiam, cli-
rellarium. Cin-
gulum thuris
mercurium.
Pis.

(1) over our heads; caused us to be used (m) as *hackney-horses*,
over whose head his rider sits reaching out himself to manage
him; or (n) as *Camels*, on whose neck they are said sometime
to sit, that rule and direct them: *we have gone through fire and*
water. Thou hast tried us with all manner of tribulation; and
upon triall found us sound and sincere. For, (o) *tho all this have*
befallen us, (as elsewhere they professe) *tho thou (u) hast cast us off,*
and puttest us to shame; and goest not forth with our *hoast;* but
makest us turn our back upon our enemies, and *sufferest those that*
hate us to plunder and spoil us; hast *given us as sheep for meat,*
and dispersed us among the heathen; hast *sold us for nought;* and
exposed us to shame and scorn: (q) *hast broken us,* (r) *and cast us*
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milk and fleece, but set apart for the *shambles:* yet (x) *for all this*
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1 Iuxta commi-
nationem, Deut.
28. 43, 44. Jun-
m Non equitem
dosso, non fra-
num depulsi ore.
Flacc. l. 1. ep. 10.
n A camelis ira-
tum. nam vidi
qi camelis collo
insideret & re-
beretur. Pisc.
Psal. 44. 17.
P. Verse 10-14.
q Verse 19.
r Ellipsis, galli
Psal. 89. 39, 44.
Elay 14. 12. &
21. 9.
s Gen. 1. 12.
Lam. 4. 3.
t Horrenge 1.
trum nenum im-
minet umbra.
Mare Psal. 119.
u Psal. 44. 22.
x Verse 17. 18.
y Psal. 74. 20.
d Job 10. 7. &
23. 10.
e Psal. 43. 50. 1.
c James 1. 12.
d Psal. 11. 5.
1 Cor. 11. 28.
Gal. 6. 4.

ces of Gods people, not tried onely and exercised, and approved as sincere, but much improved also and furthered in the growth of them, while through the gracious and powerfull operation of the spirit, joyning with them, and working by them, the remainders of their spirituall drosse and drags are wrought out of them, and their endowments faile up to an higher degree of holinesse, which that baser mould much impeached and impaired before.

f Jer. 9. 7.

g Esay 1. 25.

h Esay 48. 10.

confitebor. Jun.
confitebor expur-
gabo. Pise.

i Electum effici-
am. Jun. purum
reddam instar
argenti electi.
Pise.

k Zach. 13. 9.

l Dan. 11. 33.
39.

m Dan. 12. 10.
n Mal. 3. 2. 4.

(f) *I will melt them, and try them*; saith God. *for what should I doe else for the daughter of my people?* and, (g) *I will turn mine hand on thee; and burn thy drosse out of thee*; as the wicked ones from among thee; so the remainders of corruption out of the residue. And again, (h) *I will refine thee; but not as silver is refined*. not so exactly and exquisitely, as silver or gold is wont to be refined, which the finer keeps in the fire, until the drosse be wholly wrought out of it: (but should God doe so with us, we should never be out of the furnace, while we live here.) howbeit *I will (i) choose thee*, or make a choise one of thee, make thee a vessel fit for my use, and for an honourable service; having purified thee in some good measure, *by the furnace of affliction*. And, (k) *I will bring a third part of them through the fire, and will refine them, as silver is refined, and try them as gold is tried; and then they shall call upon me, and I will hear them*. having made them by their afflictions fit for my service. And, (l) *Many of those*, saith Daniel, *that have understanding, shall fall, by fire and sword, and by plundering and thraldome*. but to what end? or with what effect? *to try them, and to purifie them, and so whiten them*. and (m) *many accordingly shall be purified, and whitened, and tried*. And, (n) *The Lord*, saith Malachie, *when he cometh in judgement, shall be as the finers fire, and as the fullers soap: and he shall sit down, as a finer, or trier of silver, to refine the sonnes of Levi, and to purifie them as gold or silver. that the offerings they offer, may be righteous offerings, and wel-pleasing to the Lord*.

Hereunto might be added, that as no trials are usually sharper or fiercer, then those that Gods people sustain at the hands of their malicious and mercilesse adversaries, and their reproachfull and despitefull usages; the rather because (o) therein they seem to insult, not so much over them, as over God himself in them. so in no trials doth the courage and confidence of Gods people

o Psal. 42. 3. 70.
or 74. 18. &
115. 2.

people more manifest it self, then by their undaunted, constant, and unmoveable carriage in such cases. Nor is God himself in ought more glorified; nor the might of his grace in his by any means more magnified; then when Gods people, tho they seem left to the will of their cruell enemies, yet notwithstanding all their might and malice, all their rage, and excesse of outrage and cruelty, they (p) cannot have their own will on them, are (q) not able to work them to what they would, but that (r) they conquer them then, when they seem to be conquered by them, they prevaile against those that seem to prevaile against them.

(s) When thou wast young, saith our Saviour to Peter, thou didst gird thy self, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch out thine hands, and another shall gird thee, and carry thee whither thou wouldst not. and withall it is added, that this he spake, signifying, by what death he should glorifie God. and (t) There was power given to the beast, to make war upon the Saints, and to overcome them. and yet did they prevail against him, and overcame him, (as they had done (u) the Dragon before him) by the blood of the Lamb, and by the word of their testimony; (or, (x) by their word of testimony, their free and undaunted witness-bearing to Gods truth; or, by the (y) matter of their martyrdom, whereby they gave a reall testimony thereunto;) and by (z) not loving their lives unto death: by being willing to lay down their lives in Gods cause, and to seal both the truth of it and their love to it, with their blood. for thus had they (a) the victory over the beast, and over his mark, and his image, and the number of his name; even then, when he seemed most victorious against them; to wit, when (b) refusing to worship the beast, or his image, or to beare his name on their forehead, or hand, they were beheaded, or suffered otherwise for their refusall. And, (c) in all these things, saith the Apostle, we are not conquerours onely, but (d) more then conquerours, even triumphers, (as he (e) elsewhere

p Invisibilis
virtu. Maro
En. l. 11 cum
supra dixisset
Bia capsi Phry-
ges. sed, ut Equi-
nus, Q. vincit,
non est victor,
nisi victu' fa-
retur. vinci ar-
cuntur, q. se
dedunt hostibus.
Servius. Et
cuncta terrarum
subacta, Præter
atrocem animam
Catonis. Flacc.
carm. 2. 1.

q Eceurus de
illo (Joanne,
Mar. 9. 13.)
quicquid volebam
sed nunquam fa-
ciebant, ut ab-
de grat. & lib.
arb. Σύματα
κατάξιν ἐκ
τοῦ, οἷς τοῦ
συζῆς δ' ἡ
δυναμὶς ἀνα-
γὰς τὸν ποτεῖν,
ἐμὲ βίλοι,
ἐμὲ λαὸν ἡ

αὐτῶν ἐξ ὧν παρὲν ἀφῆκε. Calanus ad Alex. apud Philon. de libert. & Clem. Strom. lib. 4.
τ Torquentem vincit, q. sibi occidit. Quintil. declam. [John 21, 18, 19. 1 Rev. 13, 1, 7. 11 Rev.
12. 11. x Ut, verbo potentie suo. Heb. 1. 3. & verbo patientie meum. Rev. 3. 10. 7 Sicut 1 Reg.
14. 13. Dan. 10. 1. Luc. 1. 37. z Ἀνδρες ἀγαθοί, ἅ μὲν σωματῶν ἀπερδόντων, καὶ ἐξ τῆς
ἀρετῆς [δ'] εὐλοφύωντες, ἔχοντα ἐν ἑαυτοῖς. Lysan epistoph. a Rev. 15. 3. b Rev. 20. 6. c Rom. 8. 37.
d Τῶν καμάρ. e Τῶ πάντοτε δεσπούντων ἡμᾶς. 2 Cor. 2. 14.

expresseth

f Iohn 12. 32.

g I Iſa 53.

h Iohn 3. 14, 15.

i Col. 2. 15.

k Eſtimation

ſpiritus.

l Crux Chriſto

curtus trium-

phalis fuit. T.

Cant. in harmon.

Evang.

* Repugnans,

perſeverans in

eo, god oppu-

nant: Et illos nun-

quam magis deiri-

umphantus, quam

cum pro fides ob-

ſtinatione dam-

namur. Terull.

apolog. c. 27.

a Iohn 3. 18.

b Acts 9. 40, 41.

c Κατ' ἐξουσίαν

ἐνιστάτω.

δὲ ἐμύνηται.

Calaub.

d Col. 1. 24.

expresseth it) through him, that hath loved us. (f) When I shall be (g) advanced, saith our Saviour, thereby intimating what death he should die: as if the (h) lifting of him up on the crosse, had been the lifting of him to some chair of estate, or some seat of honour, some royall throne, or some triumphant Charet, that which the Apostle also seems to intimate, where he saith, that (i) on it, he triumphed over principalities and powers; and (k) led them in triumph, as captives, Captains and great commanders especially, taken in war, had anciently in solemn manner wont to be, as to their greater ignominy, so for the greater honour of him, by whom they had been subdued. And as (l) the crosse was as Christs triumphans charet: so are the constant sufferings of Gods servants their conquests, their triumph: since that thereby they overcome, and even triumph over the might and malice of the adverse party, thereby acquiring abundance of glory to God and atchieving a large measure of true honour to themselves, in the eyes and minds both of God and man.

The consideration whereof also maketh Gods children, tho not willing, if no need were, (and so take we that (a) before spoken by our Saviour of Peter) to undergo such sad and heavy things as these usually are: yet (in regard that their sufferings bring so much glory to God, and as from them, are a service very acceptable unto him) to be not onely not unwilling, but most ready and forward; with much alacrity and cheerfulness, to offer themselves unto them, or rather to offer themselves up to God in them: esteeming it as no dishonour, but an honour, to be dishonoured for Christ, and for his cause; so no pain, but a pleasure, to endure, be it what it will, or can be, that they suffer for Christ, or for the good of those that are his. (b) They went from the consistory, saith the story of Peter and Iohn, when they had been rated and beaten, rejoicing that they were (c) vouchsafed the honour to be dishonourably used for Christ; that they had been so much graced as to be disgraced for him. And, (d) Now I rejoyce in my sufferings, saith the Apostle Paul to the Colossians, for you, while I help for my part to fill up, or fulfill in my flesh, what is yet behind, or remaineth to be made up, of the sufferings of Christ, (besides what he personally endured, by Gods appointment for other ends, such are above-mentioned, and the like, to be sustained

stained by the severall members of his body, each of them his por-
 tion assigned him in his turn and time) for his body, which is the
 Church. And to the Ephesians at Miletus, on the way in his
 journey to Jerusalem, (e) Behold I go to Jerusalem, bound in the spirit, e Acts 20. 22.
 (f) by a solemn, tho secret, instinct of the Spirit led thither, 24.
 not knowing what things will there befall me: whether I shall there f Matth. 4. 1.
 end my daies or no: save that the holy Ghost, by persons there-
 with inspired, some or other, in each City, where I come, assu-
 reth me, that bands and imprisonment there abide me: but none of
 these things at all move me, nor is my life deare unto me, so I may con-
 summate my course with joy, and the ministry which I have received
 from the Lord Jesus, to testify the Gospel of the grace of God. and
 after that, when some of the Disciples at Tyre, (g) speaking by g Acts 21. 4.
 the Spirit, said to him, that he should not go to Jerusalem. that is,
 (h) by divine inspiration foretold him what would there befall h Acts 21. 12.
 him, and withall out of their kind, but corrupt, affection, gave h Acts 21. 12.
 him carnall counsell, such as (i) Peter did before-time in the like h Acts 21. 12.
 case to our Saviour, that he would forbear to go thither: h Acts 21. 12.
 and (k) Agabus a Prophet at Casarea, with Pauls girdle binding h Acts 21. 12.
 himself, shewed by ocular demonstration, how he should be h Acts 21. 12.
 bound hand and foot at Jerusalem: and the brethren (l) there pre- h Acts 21. 12.
 sent, thereupon likewise were earnest upon him, with teares be- h Acts 21. 12.
 seaching him that he would not go thither; (m) What mean ye, saith h Acts 21. 12.
 he, thus by weeping to break my heart? I am ready not to be bound h Acts 21. 12.
 only, but to die at Jerusalem for the name of the Lord Jesus. And h Acts 21. 12.
 when he had been (n) bound at Jerusalem, and being sent from h Acts 21. 12.
 thence to Rome, he was (o) a prisoner now there, writing to the h Acts 21. 12.
 Philippians; (p) Mine earnest expectation and hope, saith he, is, that h Acts 21. 12.
 I shall no way be abused; but that with all freedom, as well of h Acts 21. 12.
 speech, as of spirit, as at all times formerly, so now also Christ shall h Acts 21. 12.
 be magnified in my body, be it by life or by death. and what is the h Acts 21. 12.
 reason why he sets so light by his life, that it is all one to him h Acts 21. 12.
 whether he live or die, so long as Christ may be magnified by h Acts 21. 12.
 either? he resolveth you in the next words himself, if they be h Acts 21. 12.
 rightly understood. not as (q) our former translation fol- h Acts 21. 12.
 lowing (r) Beza and some others, had it, For Christ is to me both h Acts 21. 12.
 in life and in death advantage. that is, whether I live or die, I shall h Acts 21. 12.
 be a gainer; I shall gain Christ, or gain by Christ, in either. Beza. h Acts 21. 12.
 that

[Pisc.

e Non coheret
ratio cum præ-
cedente Pisc.
u Mihi enim
vivere Christus
est, & mori lu-
crum.

x Vita mibi
Christus, mors
lucrum, patria
celum. G. God-
win. epis. lac.
Maurit.

y Dr. Airay.
z ἐμοὶ ὁ
κύριος Χριστός,
καὶ τὸ ἀποθάνειν
κέρδος.

a Rom. 14. 7, 8.
b Matth. 5. 12.
& 4. 18.
& 10. 42.

& 19. 29.
c Phil. 1. 22.

d Καρπὸς ἔργου.
opera pretium.
Bez.

e Phil. 1. 23.
f Συναγωγὴν καὶ
ἐξ ὧν.

g Ἐγὼ τὸ ἀνα-
λῶμαι, dissolvi
Lat. Vulg. &

Calvin. Ὁ δὲ
κύριός ἐστι ὁ
κύριός μου.

h οὐ μὴ
διαλῶμαι. Plaut.
Gorg. ἀναλῶ-
μαι.

i τὸ σῶμα
πνεύματος.
pneumat.

j Sossius apud Stob. c. 119. ad dimissionem. Bez. melius Camer. Pisc. Castell. migrationem, discessum.
2 Tim. 4. 6. δὲ ναυὶ πλοῦν, qd̄ οὐρανὸν ἀναλῶμαι dicuntur. Homero Odys. 6. οὐρα φοβερε, Fabio in-
Bib. 12. & 4. b 2 Cor. 5. 6, 7. πολλὰ μᾶλλον κρείττον. & Phil. 1. 24, 25.

that is true indeed; but that respects himself, rather than Christ, not *Christ's glory*, but *his own good*; tho these two are inseparable. nor as our later edition, and some others (f) interpreters of good note, because they (r) mislike the *connexion*, returning to (u) the old Latine, *For to me to live is Christ, and to die a gain.* or, in handsomer English, (x) *Christ is my life; and death is my gain.* which yet as little agreeth with the Apostles drift as the former. but, as a (y) reverend *Divine* of ours, (if I mistooke him not, for it is long since I read him,) which I conceive to be the genuine sense of the place; (z) *For gain to me, or, my gain, both in life and death, is Christ.* that is, all the gain that I seek and aime at, either in my pains taking while I live, or in my sufferings, if I die, is Christ; is to magnifie him, to bring glory to him, to do service to him, and for him to his. That which elsewhere he saith of all true Christians with himself, (a) *None of us lives to himself; nor dies any of us to himself. for whether we live, we live to the Lord; or whether we die, we die to the Lord.* that is, to Christ. our aime both in life and death is to serve him; not to receive ought from him, (that is true, that (b) we shall so do; yet not here intended) but to do him service. To which purpose also he further telleth the *Philippians*, that (c) concerning *his stay* here, he was in some doubt *what to choose*, or *what* might be deemed (d) *most behoofesfull*: and (e) that he was (f) *in a great straits*, what to pitch upon. for when he considered himself and his own good, he had a strong inclination to a *desire of* (g) *departure, that he might be with Christ, whom he was (h) absent from*, tho employed in his service, *while he abode here in the body*; which was indeed (i) *by far much the better* for himself: but when he looked upon the *Philippians* and other of Gods people, to whom his *abode in the flesh* might be more usefull, he was well content to stay longer here, tho with delay of his own greatest good, his personall enjoyment of Christs glorious presence. Yea, he addeth afterward in his ensuing discourse, that if his *death* might conduce any way to their spirituall improvement, and it might be thought more advantagious to them, for him to die

for them, then to live with them, he was right ready, not willingly alone, but even cheerfully to condescend thereunto. (t) *Yea* if *i* be offered up, saith he, or (m) poured out, (*) upon the sacrifice and service of your faith; if my blood, as a drink-offering, (which (o) was wont to be poured out upon the body of the beast sacrificed, to consummate the sacrifice) by being shed in Christs cause, may help further to strengthen your faith; *I shall therein joy and rejoyce with you*; I shall for your sakes be exceeding glad of it. You see what the gain was, that he aimed at, as well in life, as in death; not his own, but *Christs*, and the gaining of others unto *Christ*.

It is not therefore without great cause, and good ground, that God thus gives way to the sufferings of his servants, so much conducing to his own glory, and their honour and good; nor are they, as his (p) *souldiers*, and (q) *champions* unwilling so to be imployed in his service, to be (r) *spent* in his cause.

Howbeit this hindreth not, but that God disliketh and abhorreth the rage and cruelty, that such wretches, (s) *his enemies*, as well as his people, do for him and his sake thus exercise on them; no more then his (t) *purpose*, concerning the death of our Saviour for the salvation of his elect, did any way extenuate; much lesse excuse, or make lesse odious in Gods eye, the wickedness of those, that had any way (either by (u) malicious contrivance, as the *Priests*, or (v) treacherous employment, as *Indas*, or (x) importunate clamour, as the *people*, or (y) judiciary sentence, as *Pilate*, or (z) despightfull usage, and acts of violence, as the *Souldiers* and other *Officers*) an hand in the procuring and executing of it. And nothing therefore can thence be concluded, to hinder, but that God neither doth, nor can, without much indignation and detestation, endure to behold, whatsoever wrong or violence is offered unto his people, either in this kind, or in any other.

Now for the use and application of the point thus made good:

First, the consideration hereof may serve, as by the hand to lead us, where to find the cause of Gods so oft chastising his children. (a) *I have been smitten*, saith *Asaph*, every day, day after day, and chastised (b) every morning. as if no day had past over his head without some stroke from Gods hand; and God had usually made it his first mornings work to be dealing out somewhat in

K

this

Phil. 2. 17:
in Σπείσθαι,
2 Tim. 4. 6.
pro libanano
offerat. Bez.
n' Επι τῷ θυσιᾷ
αὐτοῦ γὰρ.
o Num. 15. 5,
10.

p Καὶ οἱ στρα-
τιῶται. 2 Tim.
2. 3.
q Καὶ οἱ ἀγωνι-
σται. 1 Tim. 6.
12. 2 Tim. 4. 7.
1 Cor. 9. 25.
ἀθληταί,
2 Tim. 2. 5.
r Ἡ δὲ ἐκείνου
παραδόξα.
1 Cor. 12. 15.
f Psal. 74. 4, 23.
& 83. 2.
& 89. 51.
1 Aps 2. 23.
& 4. 28.
u Mat. 26. 3, 4.
v Mat. 26. 16,
48.
x Mat. 27. 22,
23.
y Mat. 27. 26.
z Mat. 27. 27-35
Luke 22. 63-65.
Use 1.
a Psal. 73. 14.
b בְּקָרִים
Psalm 101. 8.
Esay 33. 2.

this kind to him; his constant wont were to make him *break his fast* with the *rod*. and lest we should think that this was his lot alone, he telleth us in the words ensuing, that this his dealing, was not unusuall with (c) *the whole race of his children*. And indeed, (d) *There is no sonne*, saith the Apostle, *whom God doth not chastise*; (e) *love* he him never so well. (f) he *scourgeth every one* whom he takes into family, to be a sonne, or a servant. For is God so affectionate unto those that are his, that he cannot endure to see any the least harm done to them? how commeth it to passe then, that he deals so harshly oft with them himself? surely this leads us to seeke the cause hereof somewhere else; not in him, but in our selves. If we shall see and observe one, whom we know to be a very *chary* and *tender parent*, one that cannot abide to see the least *wrong* done, in word or deed, either by servant or stranger, unto any of his *children*, yet to be oft chiding with them, & chastising of them himself, so that neighbours take notice, how the *rod* walketh in his house, and his children, some or other of them, come daily under the lash; we will easily conclude, that there is sure somewhat amisse in them, that he would have reformed, their carriage is some way or other such as it should not be; & the cause therefore of his so dealing with them, contrary to his own disposition otherwise, is not from ought in himself, being of himself averse thereunto, but from somewhat in them, that *induceth*, or even *constraineth* him so to do. In like manner, when we shall see and observe how *God*, who is so *chary* of the good and welfare of his children, and so tender over them that he cannot endure to see them sustain the least *injury* at the hand of any other; yet to be so frequently correcting the himself, and dealing with them so severely, as oft-times he doth; we may well thence conclude, that there is not somewhat onely, but very (g) much amisse with them, (h) many things out of order, that he would have reformed and amended in them; that it is (i) from

c Psalm 73. 15.

d Heb. 12. 7.

e Prov. 3. 12.

f Heb. 12. 6.

gasiwipwta,

h paçadixçj.

g Tob 9. 3.

Psalm 19. 12.

& 40. 12.

& 130. 3.

& 143. 2. Jam. 3. 1. *non dixit, Offenditis, sed, offendimus, inquit: & In multis, premisit Omnes, subjunxit. Beda. b Jerem. 30. 14. i Nos calamitatum nostrarum auctores sumus. Deus enim pius & misericors est. sed nos caelestis ire ignem accendimus, & excitamus incendia quibus ardeamus. nos adversum nos omnia facimus. nihil est nobis crudelius nobis. nos nosmetipsos etiam Deo nolente cruciamus. verum est, à Deo punimur: sed ipsi facimus ut puniamur. quum autem punire. nos ipsi facimus, cui dubium est, quin ipsi nos nostris criminibus puniamus? quia quicunque dat causam ut puniatur, ipse se punit. Salvian. de prov. l. 8. c. 2.*

sthem,

the abominations of the Gentiles, and polluted the Lords house, which in Ierusalem he had halowed. Yet the God of their fathers sent to them by his messengers, rising early and sending; because he had compassion on his people, and on his place of abode among them, and was loath to destroy either. But they mocked his messengers, and slighted their message, and misused his Prophets, untill his wrath was incensed, that there was now no remedy. he bare with them so long,

Jerem. 44. 22.
Jerem. 15. 6.

Judg. 2. 7, 8.
12. & 4. 1, 2.
& 6. 1. & 10. 6,
7. & 13. 1.
Objection 1.

(x) that he could no longer forbear: till he were even (y) wearied and tired out with repenting and revoking of his former doomes of destruction. Hence so frequent in the holy story, the book of Judges especially, (z) The children of Israel sinned against God; and God thereupon sold them into the hand of this or that oppressing enemy.

And because it may be said, that the finnes there mentioned are mostly the sins of idolatry, and the sins of the worse, tho the greater part of that people.

Answer.

d Esay 1. 15, 21
23. & 3. 12, 14.
15, 16. & 5. 7,
8, 11, 18, 20,
21, 22, 23, & c.
Ier. 5. 7, 8, 16,
28, 31 & c.
b Ezek. 21. 3, 4.
c Psalm 19. 12.
& 40. 12.
k Psalm 38. 2, 3
l Psalm 32. 3, 4

To omit what might be replied hereunto, that tho such finnes, are most commonly named as the chief, yet (a) other finnes, no doubt, were rife also among them: and for other finnes also, as well as these, are Gods judgements threatned by Gods Prophets, as also, that both sorts as well (b) good as bad had their share, and suffered either with other, in the common calamities of the times. It is apparent by the confession of Gods own choise people, that they also had their (c) failings not a few; and that the hand of God for those defaults of theirs was oft heavy also upon them. (k) Thine arrows, saith David, stick fast in me: and thine hand presseth me sore. there is no soundness in my flesh by reason of thy wrath; nor rest in my bones, because of my sinne. and, (l) while I kept silence, concealing my sinne, my very bones wasted; so that I roared for pain and grief all the day long. For night and day incessantly thy hand was so heavy upon me, that the moisture of my body was all clean dried up, it was turned into a summers drought.

Objection 2.
m See Honey-
comb, chap. 6.
pag. 98, 106.

And because it may again be objected, that (m) thus it was before Christs coming in the flesh, in the time of the Old Testament, but it is not so with the faithful now, since the death of Christ, under the New.

Answer.

n Mal. 3. 6.

Not to insult on that, which yet well we might, that (n) God is no changeling: and that his affection to his children hath been ever

ever the same. The Apostle even in the *New Testament* telleth us, that (o) for their sinne in irreverent and unworthy repair to Gods board, and unseemly carriage of themselves there, some of them at *Corinth* were from God smitten with *weaknesse*, some with *sicke-esse*, and by sicknesse some of them unto death. Nor will it serve to say, that these were of the *infidels* at *Corinth*; for they had (p) *access* to the *Lords Table*: or that it might be spoken of some *profane* and *unsound* ones among them; such as (q) many in that *Church* might be. for to omit, that he saith not (r) *the unworthy receiver*, but (s) *he that unworthily receives*: he that, tho in regard of his personall estate is not unfit to be a guest at Gods board, yet comes not so fitted and prepared as he ought, or demeanes not himself as is meet, when he is there, is not so cautious, as he should and might be, in the manner of his address, or of his approaches thereunto. To let this passe, which yet is of some moment; it is added presently after by the Apostle, putting himself also in among the rest, that (t) *if we would judge, or sift, our selves*, to wit, so as to repent of and redresse, what upon search we find amiss in our selves, God would *not judge us*, by inflicting such sad and heavie things upon us, and that, (u) when God doth so judge us, we are chastened by him in the world, that we may not with (x) *the wicked world be condemned* hereafter. In which words the blessed Apostle plainly implyeth, that those he spake of, were such as God chastised for their amendment here, that they might not perish hereafter, and withall also, that God doth usually meet in (y) *judgement* with his, for not keeping a stricter course in the due (z) *examination* and careful *sifting* of themselves. And it was no small presumption therefore for that chief ringleader of the *Antinomian faction* among us, so confidently and peremptorily, in the publique hearing of so many hundreds, to avow, that he did not believe, that any sinne of his, or of any beleever, had any hand in the procuring of the present judgements of God, that lie so heavy upon our land.

Nor doth it any way derogate, either from the free grace of God, or from the merit of Christs death, to affirm, that God chastiseth his children, as well now, as formerly, for their sins: (a) because it is said by the Prophet, (in a passage of Scripture by these men much abused) that (b) *the chastisement of our peace was upon him*

as

^o 1 Cor. 11. 30.

^p 1 Cor. 11. 17, 20.

^q 1 Cor. 11. 34.

^r 1 Cor. 12. 21.

^s O mirabilis es

Deus, q. 1. 1. 1.

^t Oration 1. 1.

^u 1 Cor. 11. 27.

^v 1 Cor. 11. 27.

^w 1 Cor. 11. 27.

^x 1 John 3. 19.

^y Ibid. 3. 31.

^z Ibid. 2. 28.

^a Mr. Simson, in

the Star-chamber

of ber.

^b Esay 53. 5.

See Hony-

comb, chap. 7. p.

129. & 140.

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x Jerem. 44. 22.
y Jerem. 15. 6.

z Iudg. 2. 7, 8,
12. & 4. 1, 2,
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k Psalm 38. 2, 3
l Psalm 32. 3, 4

To omit what might be replied hereunto, that tho *such sinnes*, are most commonly named as the chief, yet (a) *other sinnes*, no doubt, were rise also among them: and for other sinnes also, as well as these, are Gods judgements threatned by Gods Prophets. as also, that both sorts as well (b) *good as bad* had their share, and suffered either with other, in the common calamities of the times. It is apparent by the confession of Gods own choise people, that they also had their (c) *failings not a few*; and that the hand of God for those defaults of theirs was oft heavy also upon them. (k) *Thine arrows, saith David, stick fast in me: and thine hand presseth me sore. there is no soundness in my flesh by reason of thy wrath; nor rest in my bones, because of my sinne.* and (l) *while I kept silence, concealing my sinne, my very bones wasted; so that I roared for pain and grief all the day long. For night and day incessantly thy hand was so heavy upon me, that the moisture of my body was all clean dried up, it was turned into a summers drought.*

Objection 2.
m See Honeycomb, chap. 4.
pag. 98, 106.

And because it may again be objected, that (m) thus it was before Christs coming in the flesh, in the time of the *Old Testament*, but it is not so with the faithful now, since the death of Christ, under the *New*.

Answer.

n Mal. 3. 6.

Not to insist on that, which yet well we might, that (n) *God is no changeling*; and that his affection to his children hath been ever

ever the same. The Apostle even in the *New Testament* telleth us, that (o) for their sinne in irreverent and unworthy repair to Gods board, and unseemly carriage of themselves there, some of them at *Corinth* were from God smitten with *weaknesse*, some with *sicke-esse*, and by sicknesse some of them unto death. Nor will it serve to say, that these were of the infidels at *Corinth*; for they had (p) access to the *Lords Table*: or that it might be spoken of some *profane* and *unseemly* ones among them; such as (q) many in that *Church* might be. for to omit, that he saith not. (r) *the unworthy receiver*, but (s) *he that unworthily receives*: he that, tho in regard of his personall estate is not unfit to be a guest at Gods board yet comes not so fitted and prepared as he ought, or demeanes not himself as is meet, when he is there, is not so cautious, as he should and might be, in the manner of his address, or of his approaches thereunto. To let this passe, which yet is of some moment; it is added presently after by the Apostle, putting himself also in among the rest, that (t) *if we would judge, or sift, our selves*, to wit, so as to repent of and redresse, what upon search we find amiss in our selves, God would not judge us, by inflicting such sad and heavie things upon us, and that, (u) when God doth so judge us, we are chastened by him in the world, that we may not with (x) *the wicked world be condemned* hereafter. In which words the blessed Apostle plainly implyeth, that those he spake of, were such as God chastised for their amendment here, that they might not perish hereafter, and withall also, that God doth usually meet in (y) *judgement* with his, not keeping a stricter course in the due (z) *examination* and careful *sifting* of themselves. And it was no small presumption therefore for that chief ringleader of the *Antinomian faction* among us, so confidently and peremptorily, in the publique hearing of so many hundreds, to avow, that he did not believe, that any sinne of his, or of any beleever, had any hand in the procuring of the present judgements of God, that lie so heavy upon our land.

Nor doth it any way derogate, either from the free grace of God, or from the *merit of Christs death*, to affirm, that God chastiseth his children, as well now, as formerly, for their sins: (a) because it is said by the Prophet, (in a passage of Scripture by these men much abused) that (b) *the chastisement of our peace was upon him*

as

1 Cor. 11. 30.

1 Cor. 11. 17, 20.

1 Cor. 15. 34.

1 Cor. 12. 21.

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as if God could not *chastise* in these times for sinne, because he *chastised* him before for us, and so chastised us in him. and it is not consonant, either to *equity*, or to *Gods free grace*, to *chastise* us for that, which *Christ our surety* hath been *chastised* for already.

For first, (that which we touched also in part before) as well they that lived before Christs coming were (b) *saved by the grace*, yea *the free grace of God in Christ Iesus*, (as *Iames* avoweth it) as well as we now are: and had as deep a share in the death of Christ, and in the merit of his sacrifice; (which to that purpose was as (c) *effectuall*, even *before it was effected*) as any have that now live. (a) *Iesus Christ* in regard of the benefit of his passion, being *yesterday, and to day, and for ever the same*.

2. Nor again was it the end of *Christs sufferings* for us, to free us from *Gods chastising hand*; (that we might thenceforth sinne the more freely without fear of *check* or *controll*, of *curb* to restrain, or *scourge* to reclaim) no more then to free us from *temporall death*; but (.) to take away the *sting* both of the one and the other, that neither of them might impeach us in our spiritual estate. Christ was indeed, as the Apostle teacheth him, a (f) *surety* intervening between God and us, of Gods gracious covenant made with us. *Gods surety* to us, for the *performance* of his *promises*. (g) For *in him are all the promises of God yea and amen*. and our *surety* to God, for the *discharge* of our debt. For, as the Prophet saith, (h) *when (.) it was exacted, (k) he answered*; he undertook it, and discharged it. and, (l) *God made the iniquity of us all to (m) meet in him, and light on him*. In regard whereof it is truly said, that (n) *the chastisement of our peace was upon him*, because the guilt of our sinne, whereby we were (o) *severed from God*, and stood liable to his eternall (p) *wrath* and (q) *curse*, being wholly abolished by his sufferings, called sometime a (r) *sinne-sacrifice*, or *trespasse-offring*, and sometime a (s) *chastisement*, both in reference to our sinnes, for which he suffered, the (t) *enmity* between God and us is *removed*, and we are now (u) *reconciled* to him, and (x) *at peace* with him, with whom we stood (a) *at a distance*, and were (b) *at enmity* before. Thus then by *Christs sufferings* there being full satisfaction made

to *Gods justice* for our sinnes, we are freed indeed from (c) the *condemning power of sinne*, and of the *Law* for sinne, and from *Gods revenging wrath*; but yet not from *Gods (d) paternall indignation*, or the fruits and effects of it, which are exercised on us (e) *for our good*.

c Rom. 8. 1, 2.
1 Cor. 15. 16, 17
d Eley 27. 7 9.
e 57. 17.
e Heb. 12. 10.

Howsoever therefore it is true, as hath formely also been acknowledged and avowed, that God for other ends and purposes, hath and doth at sundry times *chastise* those that be his, *reconciled* unto him in his Christ; yet it is no lesse true, as hath also been evidently shewed, that ordinarily and usually he doth it *for sinne*: and that therefore considering his *tender affection* and *affectionate disposition*, we should thereby be led, when his hand is upon us, to (f) *seek the procuring cause of it in our selves*, every one of us in his own *bosome*, in his *breast*; endeavour, as *Salomon* speaks, *to take notice of the cause of (g) the stroke in his heart*, and so take to heart the *stroke* it self. It is the Prophets own inference in the place above mentioned; where, having laid down these two grounds, that (r) *God punisheth not from his parents*; and, that (s) *men procure evils to themselves by their sinnes*; he subjoyneth, (t) *Let us search and enquire into our ways*. let us make a *privy search* each one of us, into his own heart, and his life, ransack every corner of either; that whatsoever evil lieth lurking, either in the one or in the other, being discovered and brought to light, it may by sincere *repentance* and serious *reformation* be removed. so (u) *the fellow being withdrawn*, that at first (x) *kindled*, and still (y) *feedeth*, the *fire of Gods wrath*, we may well hope, that it will speedily go out of it self.

And this leadeth us to a *second use*, and that is for *encouragement*; to encourage Gods people, when they lie under such *pressures*, exposed to the *rage* and *cruelty* of their malicious opposites, to repair unto their God, with hope of *relief* and *redresse*; he having professed his *affection* and *disposition* towards his, to be such as hath been shewed. It is a shrewd *discouragement* to a poor suppliant in case of *danger* or *distresse*, if he know or hear that the party, whom he is to make suit to, is one (a) *void of bowels*, an hard-hearted man. for to seek and sue for favour and mercy to such, is as if (b) *the ship should in a storm repair for safety*.

f Job 10. 3.
g 1 King 8. 38.
hbr בננו
i agamco disu.
j plagam, cujus
k vim sentiens
l corde suo. Pise.
m vel cujus causam
n intra se sustinens
o deprehendens
p rini. peccata. sue
q puni. non from his
r parentia. sue le-
s hears; and, that (s)
t men procure evils to
u themselves by their
v sinnes; crea & ab-
w con- dita. Vide P.
x Martyr.
y Lam. 3. 33.
z Ibid. v. 39.
a Ibid. v. 40.
b u Deficientibus
c lignis, deficit ig-
d nis. Prov. 26. 20
e x Deut. 32. 22.
f y Eley 9. 17,
g 18, 19.
h U/e 2.

a Ασπλαγγος
b Νῆπιος καὶ
c παῖς. ὁ μὴ
d πῦρ ἀντιδρῶν.
e πῦρ. Suid. a-
f δυνάμειον. Di-
g ogen. Et, Ἀσπ-
h αὐτοκαταῦς ἰκα-
i τῶν πῦρος.
j Suid. homo vi-
k debatur navis
l axo supplicans.

c *Crudelis la-
cymis pascitur,
non frangitur.
P. Syrus.*

d 1 King. 20. 3.
3, 6, 10, 20. 30.

e *Ibid. v. 31.*

f *Psal. 86. 5. &
103. 8. & 145.
8. 9.*

g *Anna, tam si
ali praeque te-
nex, quam nuncia
vera. Maro. Ann.
l. 4.*

h *Abysse Baib
7. 2. Pet.
1. 10.
h. DITON
PON*

i *Jer. 10. 10.
2. Tit. 1. 2.
k. Mich. 1. 27.
l. Gal. 6. 3.
James 1. 22.
m. Jer. 17. 9.*

a man many times doth but (c) the more *enrage* them, and either aggravate his own misery, or hasten his ruine, by addressing himself, tho in the humblest manner that may be, to such. But it is not so here. we go not to a God, in whom ought is found, that gives in this regard any ground or occasion of *discouragement* unto any; to any especially of his own, toward whom he is so *tenderly affected*, that he cannot endure to see any evil befall them, but it goeth to the very heart with him.

It was that that encouraged *Benhadad* to seek unto *Ahab*, notwithstanding, that he had but a little before (d) so insolently insulted over him, and most despitefully abused him; by his imperious and tyrannicall demands, which he had also twice attempted to put in execution, and had as oft been repulsed, and compelled by shamefull flight to save himself; with hope yet to prevail for a renewed *reconcilement*, and a buriall of his former contumelious carriages towards him in *oblivion*; (e) *We have heard that the Kings of Israel are mercifull Kings*.

But much better encouragement have we to repair and have recourse unto our God in the like case, then *Aram* had to seek to *Ahab*; with hope, that altho we have carried our selves wickedly and wretchedly, ungratiously and unworthily toward our good God, far otherwile then was meet either for us to do, or for him to endure; yet he will upon our sincere *repentance* and serious *humiliation* be paci-

fied toward us, and *reconciled* again unto us. *We have heard*, say they, *that the Kings of Israel are mercifull Kings*. but *we know* that the God of Israel is a mercifull God. they built upon the bare *hearsays* concerning the Kings of Israel, of such as might easily be mistaken in them; upon (f) *reports*, which being many times raised from, or taken up rather, upon meer shewes and semblances of what in truth is not, do consequently fail and fall short, when it cometh to the trial, and so frustrate the expectation of those that rely on them. Whereas we have (g) a

firmer ground whereon to build our hopes, even the word of that God, who is (h) *truth* it self, and therefore (i) *cannot lie*; concerning himself, whom *none knows* so well as himself, yea (k) *none knows* indeed perfectly but himself, none in any part but from himself; and who therefore cannot be mistaken in himself, as men (l) even in themselves, and (m) in others much more oft-

times

times are. He hath published and proclaimed himself, to be a ^{1 Cor. 3. 11.} God (u) mercifull and gracious, of long sufferance, and abounding in ^{n Exod. 34. 6.} goodnesse, or kindnesse, and truth. He hath assured us, (o) and with ^{o Ezek. 33. 11.} an oath confirmed it, that he delighteth not in the death and de- ^{p Jer. 3. 1.} struction of sinners, his own people especially; but would ra- ^{q Deut. 24. 1. 4.} ther have them repent and return, then to die in, and so perish ^{r Jer. 3. 2. vide.} by their finnes. he hath professed and protested it, that (p) tho a ^{s. considera, p. r.} man will not receive a wife again, that hath gone from him, and ^{s Vers. 13. cog-} joyned her self to another, (q) nor did his own law allow any man ^{nosce. pro. ag-} so to do. yet, notwithstanding our revolt from him and disloy- ^{nosce. ut Psal.} all dealings with him, he will dispense with his own law, he will ^{11. 3. Esay 59.} upon our (r) taking notice of, and (s) acknowledgement of our sins, ^{12.} revoke his (t) wrath; (u) because he is mercifull; and upon our ^{13. v. 12. fa-} (x) hearty return to him, (y) return unto us, and (z) receive us into ^{scilicet, v. 12. fa-} grace and favour again. And as upon this ground Moses assu- ^{scilicet, v. 12. fa-} reth his people, that (a) tho God for their finnes should at any ^{16.} time dispossesse them of their land, wherein he had seated them, ^{n Ibid.} and disperse them into forain parts; yet (b) if out of those pla- ^{x Ibid. v. 10. 13.} ces whereunto they were dispersed, they should seek sincerely to ^{y Zech. 1. 3.} him, and (c) return to obey him, God would (d) not so leave them, ^{Mal. 3. 7.} nor destroy them, but would (e) turn their captivity, or reduce ^{2 Hof. 14. 2.} their captives, and have compassion upon them, and (g) gather ^{4 Deut. 4. 27.} them out of those nations, whither they were scattered, and (h) bring ^{b Versc 29.} them home to their own land again. (i) for the Lord thy God, ^{c Versc 30.} saith he, is a mercifull God. So the people of God themselves, ^{Chap. 30. 2.} when they were so (k) dispossessed of their land, and removed in- ^{d Versc 31.} to forain parts, do upon the very same grounds conceive and ^{e Deut. 33. 3.} nourish hopes, that howsoever (l) they had trespassed and rebelled, ^{f Psal. 126. 4.} and God had not spared them; but (m) had overspread them with his ^{g Return to ga-} wrath, and the dismall effects of it; had pursued them, and slain ^{ther. as Gen. 26.} them, and that (as might seem) without pity; the enemy into ^{18. Zech. 21.} whose hands he had given them, (n) shewing no pity or compassi- ^{b Deut. 30. 5.} on at all on them; yea tho he seemed to have (o) wrapped him- ^{i Deut. 4. 31.} self in a thick cloud, that their prayers might not pierce, or find ^{k Lam. 1. 3. 5.} passage, to have access to him, and appear in his presence; yet ^{l Lam. 3. 43.} that (p) he would not utterly cast them off, (q) nor retain (r) his ^{m Versc 43.} wrath for ever. but that he would (s) return and (t) repent, and ^{n 2 Chron. 36.} have (u) compassion again upon them, according to the multitude of his ^{17. Esay 47. 6.} mercies: ^{o Lam. 3. 44.} ^{p Versc 31.} ^{q Psal. 103. 9.} ^{r So Lev. 19. 18} ^{s Psal. 90. 13.} ^{t Psal. 106. 45.} ^{u Lam. 3. 33.}

^x Vers. 33. *mercies*: considering that (*x*) *he did not punish with his heart*; it
^y Πάρε εὐνοῖν (y) *was against his own disposition to deal with them*, as he
^z ἐλάσθαι Greg. (z) *did*; and would not so have done, had not they (*z*) by their *sins*
^{Stasim.} orat. 6. provoked and enforced him thereunto. It was inducement suf-
^z Lam. 1. 5, 8. ficient to the King of *Nineveh*, notwithstanding that perempto-
^c 3. 39. ry (*c*) *sentence* past upon him and his people, yet to conceive
^c Jon. 3. 4. some good *hope*, that upon their seeking to God, the *doom* might
^d Jon. 3. 9. be *reversed*; (*a*) *who can tell, but that God may return and repent*,
^e as Gen. 26. 18. or, (*e*) *repent him again, and turn from his fierce wrath, that we*
^f Jer. 18. 4. *perish not*? But there was more in it then so, that made *Jonas* so
^f Jon. 4. 2. jealous of the issue of his prophetic. (*f*) *I knew, saith he, that thou*
^g Jer. 18. 8. *art a gracious, and merciful God, slow to anger, and of great good-*
^h Rom. 15. 4. *ness, and one that repentest thee of the evils*, that thou denouncest
ⁱ Lam. 3. 40, 41. against *perions* and people, (*g*) upon the *repentance* of those, a-
^k יְהוָה מְנַחֵם *gainst* whom they are denounced. he had certain *knowledge* of
^{ad manus. pro,} cum manibus. ut that by God, whereof they had onely some uncertain *surmises*.
^{Ezek. 16. 26.} *ves, ad nubes. ut* and the same grounds that *Jonas* had to build on, are not wanting
^{Job 36. 32. Drus.} to us. they are (*h*) left upon *record*, for our *comfort* and *encom-*
^{mi/c. l. 1. c. 39.} *agement*. Onely let us remember to take the same course, that
^{i. e. ad calum. in-} the people of God before-mentioned propound, and that the
^{de κούφισα, ῥίση} *Ninevites* before them practised. let us, (*i*) *search out our sinnes*
^{uid. Helych. c.} first, and *turn from them*; and then let us *lift up our hearts* (*k*) *with*
^{ῥήματα ἰωβ} *our hands unto God*, and (*l*) *cry mightily to him for mercy*. for,
^{Lycopr. nubes} (*m*) *when God saw that they turned from their evil wayes*, then it
^{sagittarum. Ca-} is said, that *God repented of the evil, that he had said he would do,*
^{saub. ad Athen.} and did it not. This is it that God (*n*) *listeneth after*; this is that
^{l. 11. c. 9.} that he (*o*) *waits for*; that he would *hear of* from us, and *see*
^{l. lon. 3. 8.} with us, that *he may shew mercy on us*; which he even travellet
^{m lon. 3. 10.} of and is in pain with, untill he be delivered of it, in such a *se-*
^{n Jer. 8. 6.} *son*, and in such a manner, as may make most for our good. But
^{o Ely 30. 18.} till this be, let us assure our selves, that we may (*p*) *cry long*
^{p Ely 1. 15, 16.} enough, and *loud enough*; but in vain and to no purpose; like
^{c 58. 3-5.} the (*p*) *Patient*, that calls upon the *Physician* for the cure of his dis-
^{q Sicut nullum} ease; but will not admit the means, that should remove the
^{profectus medica-} cause of it; or cries to the *Surgion* for ease of his pain, but will
^{mentum, nisi ser-} not suffer (*q*) the *splinter* or *sting* to be drawn out of his flesh,
^{uum prius extra-} which sticking there procures the pain.
^{hatur, ita nihil}
^{him, cui transfixo}
^{corde culpe mu-}
^{cro non educi.}

^{Dr. Gregor. moral. l. 10. c. 18. & 1. idor. sentent. l. 3. c. 71}

A third use may be for caution. Is the Lord so affectionate a God to use 3.
his people; so tender of them, that he cannot endure to see ought
done to them, that may vex and grieve them? this should be a very
forcible motive unto them, that they be exceeding careful to shun
and eichew the doing of ought, that may vex and grieve him; that
they be tender of wronging him in ought, who is so tender of see-
ing wrong done unto them. (r) Gods goodnesse and patience, saith the
Apottle, should lead men to repentance. the consideration of it should
cause men to be (s) grieved for this, that by their sinfull courses
they have grieved him, who hath been so gracious and good to
them. Nor should the consideration of this tender affection in
God towards us, prevail lesse with us for a preventing care of
such cariage, that it be not committed, then for the working of
us to repentance, after it hath been committed. Yea the rather
should it prevail with us for prevention, not in regard of God
onely, but in regard also of our selves; that we may be freed
from that after-grief, which our grieving of God will necessarily
enforce on us, if we belong unto him, or there be any due re-
spect and sincere love of him in us. (r) preventing justice, we
use to say, is the best justice; and preventing physick the best phy-
sick: so is (u) fore-cast more behovefull then (x) afterwis; and
(y) fore-care much better then (z) after-grief. His masters be-
neficence to him, and kind usage of him, was a very forcible ar-
gument with Joseph to keep him from wronging him, who had
been so good and kind unto him. much more forcible should the
consideration of Gods affectionate disposition be with us, to make
us fearfull of doing ought, whereby we should wrong him, and
tho not alter his disposition toward us, yet convince us of failing
in the like disposition toward him.

To which purpose let us yet withall further consider, that our
God, as he is a gracious and mercifull, so he is a wise and discreet
God. It is not with him, as it is with some earthly parents, who
where they are very affectionate, are withall oft indiscreet: (a) mo-
thers indeed mostly, but fathers also as well as mothers, as if they
were mothers rather then fathers, faulty sometime and much fail-
ling herein. who, as they cannot endure to see any servant or
gaze diebam non parum esse orisof, & sudores illi, interdum lacrymas excutunt. at matres sovere
in signa, continere in umbra volunt; nunquam flere, nunquam tristari, nunquam laborare. Sen. de provid. c. 2.

Rom 2 4.
st z. k 6 9.
Pideatur Ipsi-
tus Pelus. 1. 2 ep.
188 & l. 3. ep.
I 57. Mala pre-
venire, quam pu-
nire tutius est sa-
lubrius, Tacit.
Agric.
n Hesperia:
x Membror
mesoer, & ca-
pasosin 28 h
avopa & oapav
Menau, Siob. c. 1
y Περὶ δὲ τῆς
z Οὐκ ἔλας ἐν
σας, ἐν τῷ
μεταμύλων αἰ-
μωδονα αὐτῷ
vavavav. Plus de
tranq. fove, pa-
pasosin, & ca.
ovv aing 3
Juxta Idem. ib.
* Gen. 39. 7. 8.
a Nonne vides,
quanto aliter pa-
tres, aliter ma-
tres indulgent
illi excitari ju-
bens liberos, ad
studia obedi-
entiae, sermone
maturae, ferientia

Prov. 13. 24. stranger, upon any occasion, so much as once to touch their children; so they have no regard, tho they do amisse, to rebuke, much lesse to chastise them, themselves; being therein (if we beleve *Salomon*, and experience too well seales up the truth of what he saith) their (b) foes, rather then their friends. Of *Adogit*, q*i* non dat, *niab*, you know it is said, that (c) his father *David* would not at any time upon any occasion displease him: that which encouraged him to be (d) over-bold with his father, in attempting to take the crown from his head, while he yet lived. nor is old (e) *Elies indulgent*, q*i* non dat, *niab*, you know it is said, that (c) his father *David* would not at any time upon any occasion displease him: that which encouraged him to be (d) over-bold with his father, in attempting to take the crown from his head, while he yet lived. nor is old (e) *Elies indulgent* to his children unknown: that which in the issue proved the raine both of him and them. But it is otherwise with God. He hath as the heathen man himself could observe, (f) as well a (g) fatherly discretion, as a motherly affection. as he is tender over them; so withall he tendereth their good. as (h) he will not have others to wrong them; so (i) he will not suffer them to wrong him. as he will not permit others to deal unadvisly with them; so he will not endure them to cary themselves undutifully toward him. if they do, they shall be sure to bear of it, it may be smart for it too, from him. It was that that (k) *David* expected, so soon as his heart misgave him, and began to check him, for his numbring of the people. he looked e*e* long to hear of it, to his grief, and notwithstanding all the means he could use to prevent it, he so did. God would lesson him, (l) by lessening his people, in whose multitude he prided himself, to be more wary another time; and by chastising of him, warn others, what to look for, tho never so near or dear to him, if they offend in like sort. Let us therefore be admonished not to presume on Gods lenity and his tender disposition: but remember, that discreet parents, even out of a tender care of their childrens good, are wont to keep (m) a stricter hand over a sonne, then over a servant; and will endure some things in a servant, which they will not in a sonne; and who they will not suffer others to wrong their children in ought; yet will not forbear to correct misdemeanors in them themselves; and that sometime also so severely, when the quality of the offence requireth it, and the childs ability will bear it, that neighbours, who know how chary they are of them in regard of others, do wonder, how they can be so liq*u*ar. Sen. de sharp and severe to them themselves. That God that cannot provid c. 1.

endure to see any wrong done to his Jacob, or molestation to his Israel; yet is said, to have (m) given his Jacob to the spoil, and his m ^{Exod. 42.24.} Israel for a prey; when they trespassed against him, and refused to ^{25.} walk in his way, and to listen to his law: and that therefore he powred out on them the fierceness of his wrath, and the fury of war, and kindled such a fire in the midst of them, as burnt them up on every side. And the like may we expect from our God, if we carry our selves in like manner toward him: yea rather in the like manner hath God in part already dealt with us, because we have been exceeding faulty in such like carriage toward him.

Howbeit, let the fourth use be for admonition; to warn the ^{use 4.} enemies of Gods people, that they take heed, how they touch them, of whom God is so tender. Discreet parents, albeit they correct their children themselves, and that sharply also sometime, when they have cause so to do; yet can they not abide to see others use them otherwise then well; they will not endure to see them wronged by any, but will be sure to right them, if it lie in their power. And God, tho (s) he lov his children too well, to winke at evil in them, and be oft chastising them therefore ^{n Heb. 12.10.} for their good: yet can he not, nor will he, endure, to see wicked wretches, reproaching them, oppressing them, trampling on them, insulting over them, yea or vexing and grieving them in the least degree. (o) Touch not mine anointed; saith he. and even ^{o Psal. 105.15.} (p) to anointed ones, to Kings themselves, he speaks it. he giveth ^{p Ibid. v.14.} warning before-hand of it; and that even unto the greatest. And he extendeth elsewhere the warning he there gives, for the persons in whose behalfe it is given, unto the very least and lowest of those that are his. (q) Take heed, saith he, how ye offend ^{q Matth. 18.10} any one of these little ones. let not the meanness of any of them encourage thee to wrong them in ought. but remember and consider, that even (r) the bower of wood and drawer of water, (the ^{r Deut. 29.10.} most (s) servile offices that were in those times) entred into ^{11,12.} covenant with God, as well as the heads of houses, and the rulers of ^{s Iosh. 9.33.} people; he (s) that grinds at the mill, may be one of Gods adopted ^{s Iudg. 16.21.} ones as well as he that (t) sits on the Throne; thy (u) servant, thy ^{Lam. 5.13.} slave, the sorriest drudge that thou keepest, may for all that be ^{Luke 17.35.} Gods sonne and heire. But why should we be so cautious of offen- ^{Exod. 12.29.} ding ^{u Col. 3.24,25.}

- x Matth. 18. 10. ding such? (x) *For, I say unto you*, saith our Saviour, take it on my word, as little as they are, or as mean in your account, *their Angels in Heaven do continually see the face of my Father in Heaven.* so dear are they to God, and so chary is he of them, that even those glorious creatures that are of *Gods celestiall guard*, and whose office it is to (y) stand in the neereſt place of attendance about him, are by him employed to take speciall *care* of them.
- y See Jer. 52. 35. (z) *Lazarus*, tho a *poor begger*, had his *soul* conveyed hence to Heaven by a Troop of them, when he died: nor were they, you may be sure, wanting in their attendance about him, while he lived, that were so ready at hand to perform that honourable office about him, at his death. (a) *He hath given his Angels*, saith the Psalmist, *charge (b) of thee; to keep thee in all thy waies.* that is, (c) whither soever thou goest, and wheresoever thou art: and they shall *bear thee in their hands, lest thou dash thy foot against a stone.* they are as servants set to attend little children, to be ever neer at hand about them, being they are subject soon to take harm, if they be not constantly attended; and to carry them in their arms, or lift them up from the ground, where they may be in danger of stumbling, or tripping, by a stone, or the like, that lies in their way. And is God so careful of them to secure them against such casualties, as may befall them from the *senselesse creatures*? and is he not as carefull, think we, to shelter and protect them against such evils as may befall them from the hands of *malicious men*? yes undoubtedly. The same *Angels* of his are said (d) to *encamp about those that fear him*; (whence *Jacob* also (e) gave the name to the place, where he met with a Troop of them, assigned by God to *guard* him, in his return from *Laban*, against the forces and fury of his brother *Eſau*) to *saſegard* them, and procure *deliverance* for them. Yea, as to *deliver* them; as they did (f) *Eliſha*, from the *Syrian* Troops by *Benhadad* sent to attach him: so to *deſtroy* all those that assail them, or attempt ought against them; as they did the (g) *Aſſyrian* host, sent by *Senacherib* to besiege *Jerusalem*, and surprise *Ezekiah*, and all those their adversaries therefore may read their doom in those words delivered by the Prophet from God, for the *comfort* and *encouragement* of his people. (h) *Fear not, thou worm Iacob*; thou that to these men seemest so (i) contemptible a creature; and ye men of *Israel*:
- (k) for
- a Psal. 119. 12.
b *וְאֵלֶי שׁוּ*
Matth. 4. 6. ut
c *De eo. Est.*
3. 2. & 2 Sam.
11. 7. *Livel. sic*
Psal. 3. 2.
Gen. 20. 13.
Druſ.
c *Nec eſt neceſſe,*
ut *Diaboli mu-*
tilate vaſre
Scripturæ cri-
men appingamus,
god clauſulam
hanc emiſcrib
- d Psalm 34. 7.
e Gen. 32. 1, 2.
f 2 Kings 6. 17.
g 2 Kings 19. 35.
Eſay 37. 36.
h Eſay 41. 14.
i Psalm 22. 6.

(k) for I will help thee; I wil be with thee; I wil stand by thee; I k¹ Esay 41. 10-13.
 wil uphold thee. all they that are enraged against thee, shal be ashamed
 and confounded: all (l) that strive with thee, shal perish: they that
 contend with thee shal have no bring: all that wage war against thee, shal
 shall come to nought, they shal be as nothing, and as a thing of nought. l¹ The men of thy
 strife; or, thy
 men of strife. as
 (m) Behold I wil make thee, as a new threshing (n) cart, with wheels
 full of sharp spokes, or teeth; that thou maiest (o) thresh the (p) mountain.
 m¹ Esay 41. 15, 16.
 tains, even the mightiest of thine adversaries, untill thou (q) beat
 them to dust; and (r) fan them like chaffe, untill they be carried away
 with the wind, and dispersed with the whirl-wind. but thou shalt rejoyce
 in the Lord, and glory in the holy One of Israel. To which we may
 adde those pithy and pregnant expressions, out of Zachary, ten-
 ding to the same purpose. (s) Behold, I will make Jerusalem a
 (t) cup of trembling, (of such strong and strange liquor, as maketh
 those that drink of it, to shake and quake every limme and joynt
 of them) to all those that are in siege against her. (u) I wil make her as
 a weighy stone, (such as men are wont to try their strength with,
 by assaying to lift it) that shall bruise and break to pieces all that
 attempt to take it up; tho all the people in the world should joyn to-
 gether in the attempt. (x) I wil make her rulers, as an hearth of (y) fire
 among fear wood, and as a torch lighted among sheaves; and they shall
 devour all the people that are in hostility against her, on the right hand,
 and on the left. This is, and will be (z) the lot of all those that op-
 pugn Gods Church; the portion of all those that oppresse Gods
 people. they do but with Haman contrive their own mischief,
 work their own ruine and downfall, while they plot and practise,
 as they intend and imagine, against them. (a) The wicked, saith
 the Psalmist, plotteth against the righteous, and gnasheth upon him
 with his teeth: but the Lord, the whiles overlooking him, (b) laugh-
 eth at him; because he seeth that his day (the day of his own destru-
 ction) is coming. The wicked have drawn out the sword, and bent
 their Bow, to destroy and slay, (either by open might, or by privy
 sleight) the upright poor. but their sword shal pierce their own
 heart; and their Bow shal be broken. their plots and contrivances
 shal all be frustrate; and their designs and attempts end in their
 own destruction.

Yea we may further hence learn how to (c) suck honey out of
 the rock, and fetch oyl out of the flint: how to draw matter of com-
 fort

c Deut. 32. 13.

fort for Gods people, (and let that be a *first use*) even from that
 that doth usually most daunt and dismay them, and may in the
 eyes of flesh and blood seem to give just cause so to do; to wit,
 when they shall see the enemy, having gotten head, to proceed
 most outrageously, in the exercise of all manner of cruelty upon
 Gods people, (e) *murdering* and *butchering* them, *as beasts*, with-
 out mercy. For if God be so *tender hearted*, and *tender-eyed*, in
 regard of his people, that he cannot endure to see them ill-used:
 then sure the more furious and outrageous their enemies are in
 the prosecution of their bloody and barbarous designs against
 them, the more they provoke God to hasten, both his peoples
relief, and their *ruin*. So that they work for *Gods people* and a-
 gainst themselves, when they work for themselves as they think,
 and against them. For the more extremity and cruelty men
 use against them, the more they *vex* and (f) *grieve* the *gracious*
eyes of Gods majesty; and the more his eyes are *vexed* and *grie-*
ved by them, the more is he provoked to execute judgement on
 those, that so *vex* and *grieve* the same. Yea it may well be
 said, that the enemies *rage* and *cruelty* is no lesse prevalent with
 God to dispeed their *destruction*, and his people *deliverance*, then
 the *prayers* and *applications* of his people themselves are. (g) *A-*
rise, O Lord, saith the Psalmist, *maintain thine own cause*. *forget*
not the cry of thine enemies: the *tumultuous rage* of them that rise up
 against thee goeth up daily more and more. He saith not, *forget not the*
cry of thy people; but, *forget not the cry of thine enemies*: the enemies
 cruelty hath a *cry* and that a loud one; as loud, if not louder,
 then the *cry* of those that are oppressed by them. (h) *Auels blood*,
 tho himself silent, *cried* aloud to God for vengeance, yea so
 loud a *cry* sometime hath the *enemies cruelty*, that it (i) *out-*
cries and drowns the *cry* of the *sins* of Gods people, it moveth God
 sometime to mercy, when their *sins* plead for the contrary.
 Do we behold then, or heare, that the enemy grows more cruell
 and outrageous every day then other, and that they strive in
 cruelty and outrage to outgo one another; let it not daunt and
 dismay us, but put us in hope rather, that their *fury* and *rage* is
 drawing neer to a conclusion, that they are not farre from the
 utmost end of their tedder. As (k) *the devill rage* is most *fiercely*,
dolore servior, Qassando pre Jes immoratur dentibus, Furore pestis peior in novissimo, Prudent. Steph. 102

when

when he knoweth *his time to be short*: so when he rageth most fiercely, it is a sign, that *his time is short*, that his fury being at its height, will not hold or last long. when (l) the wickednesse of the Amorite was come to the height, he was then *ripe, and ready for destruction: and when the fury of Jacobs adversaries is come to the height, it is then (m) *high time* indeed, for God to strike in, and to take down it and them at once. And tho God may seem to *linger* and delay reliefe, while his people are in some (n) *lingring pains*; yet when their *throws* come *thick*, and their pains grow *extream*, and (o) the birth is come to the (p) *breach*, but there is *no power to bring it forth*, the Lord is then wont to hasten delivery, that his people may not perish under the hands of those, that put them unto such extremity.

Again, hath God such a *tender eye* on those, and over those, that are his? the consideration hereof may in the next place serve for *encouragement*; *to encourage them to go on constantly in Gods cause; and not to flinch back, or give over, for feare of any *evil*, that thereby may accrew unto them, or of miscarrying and *perishing* in the pursuit of it. For how can he see or suffer any (q) *evil* to befall them, whose *wrongs* and *sufferings* he is so affected with? or how can he permit any of them to *perish*, whom he cannot *endure* to see undergo any hard measure at the hand of those that hate them? (r) *The Lord rescueth the souls of his servants*, saith the Psalmist: and none that trust in him, shall *perish*. and, (f) *The eye of the Lord is upon the righteous*; and, (e) *upon those that feare him, and trust in his mercy*. God hath a continuall eye to them, and on them. because (u) *his delight is in them*. But to what end is his eye so alwaies on them, to deliver their souls, that is, x) *their lives*, or (y) *themselves*, their persons, from death. and how can they *perish*, whom Gods eye is never off; whom he hath alwaies an eye unto? (z) *My sheep*, saith our Saviour, *heare my voyce, and I know them*; I take speciall notice of them: and they follow me: and I give them life eternall: and they shall not *perish*. My father that gave me them is greater then all: and none can take them out of his hand. they that are ever in Gods eye, the eye of his perpetuall providence, that are ever in Gods hand, the hand of his most powerfull protection, how can they but be safe? how can they possibly *perish*?

M

But

u Eſay 26.16,17
o Eſay 37.3.
p מִשְׁכָּר os
מַשְׁכִּיחַ.
Eſay 66.9.
Hoſ. 13.16.

uſe 6.

q Pſalm 91.10.
Prov. 1.33.
& 12.21.

r Pſalm 34.22.

s Pſalm 34.15.

t Pſalm 33.18,19

u Pſalm 147.11.

x Pſalm 54.3.

y Eſay 56.6.

z Pſalm 3.2.

& 7.2.

John 10.27.

Objection.

But how is this made good, may some say, when we see, that they do oft *perish*; and are so far from being *protected* or *delivered*; that they *die* in the quarrell?

Answer. 1.

a Qui per virtutem perit, laudis interit Plaut.

Cap. 3. 5.

b Eley 57. 1.

c Αποδιδω δ

Suar. Plato

apolog. profectio

est, quam mor-

tem putamus.

Tertul. de passi-

ent. mors inigra-

tio est. Cic.

Tusc. l. 1. mi-

grate magis quam

mori. Velleius, l.

1. non emori,

sed emigrare.

Hieron. in Nepot.

Mundo digredi.

Ammian. l. 2. 1.

d 29. Abiit, non obijt.

Ambr. in Theod.

Ezodot, Luc. 9. 31.

Greg. Stef. de bapt.

Excessus de corpore.

Tertul. de resur.

μεταστασις, Chrysost.

Theophyl. in Joan. 13. 1.

transitus. Sen. ep. 65.

non exiit, sed

transiit. Cypr. de mortal.

d 4 QON Gen. 25. 8.

Psal. 27. 10. e 2 Kings 5. 19.

f 2 Kings 22. 20.

g Luke 2. 29. h Luke 16. 22.

Phil. 1. 23. i Eccle. 12. 7.

k Job 7. 21. & 14. 12, 13.

l Thel. 4. 14-17.

m 1 Kings 14. 12, 13.

n 2 Kings 22. 20.

o 1 Kings 14. 12, 13.

p 1 Kings 14. 12, 13.

q 1 Kings 14. 12, 13.

r 1 Kings 14. 12, 13.

s 1 Kings 14. 12, 13.

t 1 Kings 14. 12, 13.

u 1 Kings 14. 12, 13.

v 1 Kings 14. 12, 13.

I answer, 1. they (a) *perish* not, when they seem to *perish*. (b) *The righteous perish*, saith the Prophet. that is, they (c) *depart*, they *decease*; (for such onely is their death) and to the eye of flesh and blood they seem indeed to have perished; and men lay it not to heart; and good, or godly men are gathered: and men do not consider; that the *righteous* are (d) *gathered from the evil to come*; that they (e) *go in peace*, and depart this world, (f) before troubles come, while outward *peace* yet continueth, and with inward *peace* of mind quietly; or, *go unto peace*, passe hence unto *peace*, (h) the *soul* to a place of joy and blisse, (i) the *body* to lie down and sleep, till the resurrection, in the *grave*, provided as a *bed*, or (l) *room of rest* for it. God doth with them, as men are wont to do with their *corn*, when it is catching weather, they are carefull to get it in before the *rain* fall; or as with their *fruit*, when they see the clouds gather, make haste to pluck and house it, before the *storms* come. So he took away (m) *Ieroboams* sonne before the fall of his fathers house; (n) *Iosias*, before the small destruction of his people.

Answer. 2.

o 1 Kings 14. 12, 13.

p 1 Kings 14. 12, 13.

q 1 Kings 14. 12, 13.

r 1 Kings 14. 12, 13.

s 1 Kings 14. 12, 13.

t 1 Kings 14. 12, 13.

u 1 Kings 14. 12, 13.

v 1 Kings 14. 12, 13.

w 1 Kings 14. 12, 13.

x 1 Kings 14. 12, 13.

y 1 Kings 14. 12, 13.

z 1 Kings 14. 12, 13.

aa 1 Kings 14. 12, 13.

ab 1 Kings 14. 12, 13.

ac 1 Kings 14. 12, 13.

ad 1 Kings 14. 12, 13.

ae 1 Kings 14. 12, 13.

af 1 Kings 14. 12, 13.

ag 1 Kings 14. 12, 13.

ah 1 Kings 14. 12, 13.

Secondly, (o) *no evil* doth or can befall them, by ought that in this kind doth betide them. (p) *Hated* they may be, but (q) *harmd* they cannot be: (r) *haunted* and *hurried* to and fro, yea and (s) *murdered* and *massacred* they may be; and yet (t) *hurt* they cannot be. as he said sometime of his adversaries, so may a Christian much better say in the like case of his; (u) *Kill me they may; but*

quam evenire potest, nec vivo, nec mortuo. Cic. Tusc. l. 1. p Psal. 69. 4. Iohn 15. 25. q Tò, ταυτὸ μὴ ἀδίκημα ἐστὶν ἀλλὰ καὶ τὸ εὖ διακρίνειν. Chrys. tom. 7. orat. 2. v γὰρ δεμνὸν αὐτοὺς ἀδελφὸν τοῦ χρίστου. Βλαύσιος δὲ, Plato apolog. v γὰρ εἰς αὐτὸν ἀδελφὸν πορνῆς βλαβῆναι. Maxim. Tyr. dissert. 2. f 1 Sam. 26. 20. Psal. 56. 8. f Psal. 44. 22. Heb. 11. 37. i Eὶ με τίς βλάψαι δύναι, ἔγω εἶδέν ποῦν. Epictet. dissert. l. 4. c. 8. βλαβῆναι ὑπὸ τῶν ἐν δυνάμει. Marc. Imp. l. 2. § 1. u Ἀποκρίναι μὴ δύνανται. C. Ad. Iul. § 1. Socrates in Plat. apolog. Epist. enchir. 79. & dissert. l. 1. c. 29. & l. 3. c. 23. Clem. Strom. l. 4. Theodoret. iherap. l. 8. Plut. de irang. Max. diss. 2.

but.

hurt me they cannot. And as the Cynik sometime answered, when x Ego. ἢ καὶ
one told him that some *mocked* him; *Mock they may, but* (x) *I* τὰ γὰρ αἰσῶται.
am not *mocked*; and the Apostle of God, that howsoever men, Diogenes apud
thereinworle them divels, dare *mock* at him, at his word, at his Plus. de ira
works, at his ministers and messengers, yet (z) *God is not mocked*: y Eſay 5. 19.
ſo here, *wrong* men may do them; and yet are they not *wronged*. Jerem. 5. 12, 13.
(a) *wrong*, I ſay, men may do them: becauſe they intend, deſire, 2 Chron. 36.
and endeavour ſo to do; and (b) their very intent and deſire is ſuf- 16.
ficient to make them *wrong-doers*. and yet are (c) *not* they *wron-* 2 Pet. 3. 3.
ged: becauſe (d) *no damage* can accrew unto them, by any μὴ βλάπτειται
wrong that is done them. as every (e) *malicious* perſon is a *mur-* Gal. 6. 7.
therer; albeit the party *maliced* by him, be not *murdered*. and χθνεῖς, ἐν τῷ
(f) every one that *looketh on a woman*, (g) *ſo as*, or, *untill he luſt* βλάψ. ἐν τῷ
after her, is (h) *an adulterer*; altho the woman ſo *looked on*, and βλάπτει ἢ τὸ
luſt after, be (i) *free* from any *adulterous* either act, or thought. ἀδικον· βλάβ-
Amnon was (k) *an inceſtuons violator* of his ſiſter: and yet δυνάμει· ὡς
was *not* ſhe, either (l) *inceſtuons*, or at (m) *all violated*. (n) in δυνάμει· ὡς
Max. *ibid*.

τῷ ἡμαρτιῷ φῶς λόγῳ· περιτίθεται ἡ ἀδικία μᾶλλον ἢ τῷ πεπυχαί τῷ ἔργῳ. ἢ ὅς μοι καὶ κολάζῃ
ἐν νόμῳ, ἐν τῷ δεξιῷ μόνον, ἀλλὰ καὶ βλάπτειν. καὶ τοιχοῦρον ἐπὶ χειρὶν, καὶ μὴ
λαθῇ ὁ ῥάται. καὶ περιτίθεται τὸν καλῶν, καὶ μὴ περὶ ἔξ. Max. *ibid*. Poſſet aliquis nocens eſſe,
quamvis non nocuerit. lairo eſt, etiam antequam manus inginet, q̄ ad occidendum jam armatus eſt, et
habet ſp̄s laicandi et occidendi voluntatem. non minus lairo eſt, cujus telum eluſum eſt. Veneficureſt, q̄
ſepotem, cum venenum crederet, miſcuit. Venenum dando, ſcelere ſe obligavit, etiamſi non nocuerit.
exercet, et aperitur opere nequitia, non incipit. Seneca. de ſap. conſtant. 3. et de benef. l. 5. c. 14.
Nam ſcelus intra ſe ſacrum q̄ cogitat ullum, Facit crimen habet. Juven. ſat. 13. c' Adiciatur mē
adiciat· ἀδικῶσι ἢ πάντες, αὐτομάτως ἵναος; ἢ τὸν ἀδικῶν. Simocet. epiſt. 40. 'Αδικῶσι, ἢ
ἀδικῶνται οἱ ἀνθρώποι. ἐν τῷ βλάπτει ἀδικῶν· ὁ δὲ λαὸς ὁ Κύριος; καὶ τῷ τῷ πομῶνι ἀποφασίς,
ἢ τῷ ἀνθρώπῳ κατὰρας. *Ibid*. 'Ο μὲν ἀγαθός, ἐπὶ ἀδικῶν, διὰ τὴν βλάβην· ἐπὶ ἀδικῶν, διὰ
τὴν ἀρετήν. ἢ ὅς μοι χθνεῖς, ἀδικῶ μὲν, διὰ τοῦ χθνεῖαν· ἢ ἀδικῶνται ἢ, διὰ τὴν ἀποφασίς ἀγαθῶν.
Max. diſſ. 2. Poſſet fieri, ut ſacialis injuriam mihi, et ego non accipiam. Sen. de ſap. conſt. c. 3.
d' O ποῦ τὰ παῖδες, ἢ δὲν ἡδύκνται, de Job Chryſoſt. tom. 7. orat. 2. e i Iohn 3. 15. Quantum ad te
pertinet, gem edifiſi occidiſi. Aug. hom. 42. Res mira; homo vivit, tu tamen homicida es. mulier caſta
eſt, tu tamen adulter es. *Ibid* hom. 5. et de verb. Dom. 43. Vide et concil. Tolet. l. 1. c. 4. f Matthe. 5. 28.
d' Πεὶς τὸ δὴν θυμῶσαι, donec, vel ita ut concupiscat. Piſc. in Marc. 13. 22. b i Pet. 2. 14. i' Ἐμῶν
καὶ ὅς ἀλλοι τοὶ λαοὶ καὶ τῷ ἀφῶν. Gregor. Staſim. in Cyprian. h 2 Sam. 3. 14. i' Ἐμῶν τὸ
σῶμα· ἀλλ' ὁ τῷς ὑποφῶντος ἐν ἡμῶν. ὁ ἴδιος τὸ σῶμα· ἀλλ' ἐκ τοῦ ἀφῶν τὰ τοῦ σώματος Chryſ.
in Plal. 95. ἢ ὅς τῷ μὲν σῶμα· ὁ ἴδιος τῷς ἢ ἡμῶν ἐκ ἡμῶν. Iſidor. l. 2. ep. 215. m Iuvilla
virgo, vexari poſſet, violari non poſſet. Nec vexatio turpis eſt, niſi quam libido præceſſit: nec aliena libidine
poſſet pudicitia violari. Aug. de mend. c. 7. et 19. Violentia nec in carne violatur integritas, ſi mente ſer-
vetur. *Ibid* ep. 180. Tantum enim in mente valet integritas caſtitas, ut illa in violata nec in corpore poſſit
pudicitia violari. *Ibid* ep. 122. n Deut. 22. 25, 26.

o *Sacrilegi dant* the party forced, saith God himself, there is no fault. and (o) *sacrilegi* quamvis *crilegionis* persons, are guilty of (p) *wrong* done to God, albeit nemo ulque ad (q) *no wrong* can possibly reach unto him: no more then those *Deos manus por-* *bas*, that are (r) shot against the *sunne*, can come any thing rigat. *Sen. de* neer it, much lesse lessen its light. Men may set up the godly ben. lib. 5. cap. 14. man (s) as a *mark*, wheréat to levell all their (t) *envenomed* p *Injuriam* *sa-* *arrows*: but they can (u) no more *fasten* on him to *hurt* him; *crilegus* Deo qui- then as if they met with a *rock*, where they cannot enter so dem non potest much, (tho they may be (x) *shattered* themselves,) as to make *facere, qem ex-* the (y) *least dint*, or to leave the least *print* behind them. For con- tra istum sua di- vinitas posuit: sider a while with me, what men can do to thee, if thou beest one punitur tamen, of Gods peculiar ones, or wherein they can endamage thee. They tanquam si Deo may take thy *goods* from thee, but (a) can they take away thy fecerit. Idem l. 7. c. 7. (b) *grace*? that is thy (c) true treasure. and while thou retainest q *Cælestia huma-* that, thou maist say more truly then the (d) *Philosopher*, when the nos manus effu- City, he dwelt in, was sacked, that *thou hast lost nothing*. Yea sup- gunt: & ab his, pose a man be plundered, as *Job* was, of al that ever he hath: to let q *templa diru-* passe what one of the ancients saith of him; that tho *Iob*, when he unt, *simulacra* was stript of all that he had been formerly possessed of, might constant, nihil di- seem to be in a very miserable condition, yet was he event then vinitati nocet- rur. Idem de sap. c. 4. c. 4. Oὐδὲ μάλιστα ἐπὶ ἀνδρῶν πῶν δίδει. Soph. Antig. 7. Εἰς ὁράων τοῦ θεοῦ. ὅτι δὲ διακρίνῃ μὲρ ἀνδραγαθῶν πὶ πολεμῶν. Suid. Zench. adag. 246. Quid & in gentes illas competit, qe in cælum sa- gitas mittunt. Olaus l. 3. c. 2. et qe solem orientem occidentemqe diris imprecationibus prosequuntur. Me- la. l. 1. c. 8. Plin. l. 5. c. 8. Solin. c. 34. ex Sirab. l. 17. & Herodot. l. 4. De nervo tormentisve in altum exprimuntur, cum extra visum exilierunt, citra cælum tamen fluctuant. Sen. de sap. const. c. 4. Cum flo- lidus ille rex multitudine telorum diem obcurasset, ullam sagittam in solem putas incidisse? cum in cælum insansit, sacrilegium facitis, sed operam perditis. Ibid. s Job 7. 10. 2 Psal. 64. 3. 4. u Co- mitatorum manus in Socratem venenatos suos sales effudit. Sen. de beat. c. 27. u Non refert, qor coniciantur in illum tela, cum sit nulli penetrabilis. Idem de const. c. 3. x *Davida* filicis nulli magis quam ferientibus nra est: qe qd incurrit, malo suo vim suam exerceat. Sen. de beat. c. 27. Tela a duro resiliunt: & cum dolore cadentis solida feriuntur. Idem de ira. l. 3. c. 5. y *Incursum* omnes respuit, nec ulla scivitie vestigia ostentur. Idem de const. c. 3. Videantur & qe de rupe five scopulo idem ibid. & de beat. 27. a ἔστιν τὸ τῶν ἀνθρώπων ὅτι ἡρώτα ἀνδραγαθῶν, ὅτι δὲ ἀρετῶν αὐτῶν λυμνηδαὶ ὡς δι- νασί. &c. πὶ γὰρ τὰ αὐτῶν πάντα ἀπολωλενός, αὐτὰ ἢ ἐνίκηα εἰς ἀρετῶν ἰσθμῶν. Chry- sost. ibid. Tollis pecuniam; nunquid fidem? cedis famam, nunquid conscientiam? nunquid innocentiam? Aug. de verb. Domi. 16. b Αναπαίσεων ἢ ἀρετῶν. Maxim. ser. 2. ἔστιν γὰρ ἀγαθὸν ἀ- γαρτῶν, ὃ δὲ ἐλετῶν, ὃ δὲ ἀνιστῶν. Ibid. Πόλεμος γὰρ ἡ λαογονομαχία ἀρετῶν. Siliop apud Plut. in pedag. Ἀνδρὶς περιεργός: ἢ γένει. Epiſt. l. 3. c. 22. Antonin. l. 11. Sect. 36. ἀνα- παίσεις ὅσα ἢ ἀδιδόδοτος ἢ ἀρετῶν. Plut. βέλαιον πὶ χεῖμα, ἢ πικρὸς, ἢ ἀνάλωτος, ἢ τὸ ὅλον κρείττον ἀνταγ. Aeneas Gaz. epist. 5. c Luke 16. 11. Ephes. 1. 7. & 2. 7. 2 Tim. 6. 6. alia divitie nec vera, nec vestra. Bern. de bon. deser. d Siliop Megar. Plut. in pedag. Laerti. in Siliop. Sen. de sap. const. c. 6.

greatest indemnity, that may be imagined, even *to an hair*. and ^{1 King. 1. 12.} the meaning is, that not so much as *an hairs harm* should befall them, so much as *the losse of an hair* might be deemed; that (b) not so much *damage* or *detriment*, as the value of an *hair* might amount unto, should accrew unto them, by ought that they were to endure. In regard whereof even an Heathen man could say, that (i) a good man might not smile onely, but even laugh outright, to see wicked men, what a coil they keep, when with all their might and malice they set on him, as if they would do him a world of mischief, whereas they cannot do him the least evil that is. But the use of the phrase elsewhere will further help to clear this, as in the next passage shall appear.

ἡ δὲ ἀξία τῆς
τρυφῆς Aristop.
tan. unde emen-
dandi Suid. ὅτι
Diogen. ne pilum
quidem. Cist. ad
Attic. l. 5. ὅτι
20. ne pilo qu-
dem minus. Item
ad Q. frat. l. 1.
ep. 15.
i Arh. ἀγασθῆς
ἡ δὲ ἀξία τῆς
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20. ne pilo qu-
dem minus. Item
ad Q. frat. l. 1.
ep. 15.
i Arh. ἀγασθῆς

Thirdly therefore we say, that the godly in these cases, as *Answer 3.* they *perish not*, when they seem to *perish*; so they are *delivered* even then, when they seem *not* to be *delivered*; yea to be *never better delivered* then at such times they are. If you aske me, how? I answer you briefly; as the passengers were *saved*, that sailed with *Paul*. An Angel of God appears to *Paul*, and tels him, that (k) *God had given him all that sailed with him*. ^{1 Acs 27. 24.} that is, that for his sake God had bestowed their lives on them. ^{1 Acs 27. 34.} This as the Angel assured him, so he as confidently assuring ^{1 Ibid. v. 22.} them; (l) *Not an hair*, saith he, *shall fall from the head of any of you*. But what means he by this? (m) *There shall be no losse of any mans life*, saith he, but of *the ship onely*. Your lives shall not be in the least degree impaired: all the losse that shall befall you, shall be of the *ship*. and so accordingly it was. for (n) the *ship* striking on ground, and thereticking fast, was broken to peeces; but (o) the passengers all escaped, and (p) *came safe to the shore*. and just so is it here. the brittle bark of this frail body, being battered and broken, (q) the *soul* swimmeth away out of it, as out of a *leaking vessel* that can no longer hold out, and

Galen. de affect. dignosc. ὅτι cur. c. 4. τῶς σωματικῶν ἀνιστά Julian. de Cynism. 1. 9. ἡ τῆς ἰσ-
διν, ὅσον διακρίσει ἀπὸ τῆς ἀλλοτρίας κατὰ τὴν ἰσχύος ὁ ἀνθρώπος, καὶ πᾶσι ἀποκρίσας, ὅσον
ἐκκαλεῖται μὴ ἴσχυος. Plut. de tranq. Socratem ē carcere in cūlum transfudit calix venenatus. Sen.
ep. 67.

arriveth

arriveth instantly, without let or stay, at the haven of eternall rest and blisse. Nor are Gods servants ever better *delivered*, then when *delivered* in this manner. for at other times they are *delivered*, it may be, out of some *one* trouble, and fall shortly after, as it oft falls out, into some other; and after that, if they escape it, meet, it may be, with a third. and indeed it is so very usuall with them; that (r) the *coming out* of one is but the *stepping into* another. in this case they are *delivered*, not out of *one* trouble, but (s) out of *all*; not from *some* by times, but from *all* at once. whereas formerly they were so *delivered*, that they stood still in need of some renewed *deliverance*, they are then (t) so *delivered*, as they need no *deliverance* again. yea in this regard doth the *deliverance* of Gods servants surpasse the *deliverance* of Pauls associates, which we resembled it by before: for that there, there was an utter *losse* of the *ship*, being cast away without recovery. whereas there is *no losse* of ought at all here. for the *bark* of the *body*, tho it be *wreckt*, and by violence beaten all to pieces, yet shall it *rise*, and be *repaired* and restored again, with all her tackle and furniture; in more (u) ample and excellent manner then ever. No cause is there therefore for any man to fear any evill of *damage* or *detriment* by his constancie in Gods cause. by *deserting* it he may (x) undo himself; but by standing constantly to it he may save himself. For (y) *he that will save his life, shall lose it*; saith our Saviour: *but he that for my sake will lose it, shall find it to life eternall*. shall by losing it in some sort here, gain it and enjoy it everlastingly hereafter.

* Finis unius mali, gradus est futuri. Sen.

H. r. o. fur. 2.

s Psal. 34. 17.

19. Petrum e-

rui de carcere?

& non eruit de

cruce? eruit tunc,

& non eruit

nunc? forse plus

postea quam prius,

quando verè de

omnibus pres-

suris eruit. nam

posteaquam pri-

mus eruit, quan-

ta ille perculsit?

illuc misit postea,

ubi nihil mali

pati posset. Aug.

in Psal.

et ita liberatus ut

liberari ulterius

opus non habeat.

ut Cor. 15. 42.

43. Phil. 3. 21. x

Απολόμυθα, εἰ μὴ ἀπολόμυθα. Perieramus, nisi perissemus. Themistocles apud Plus-

in apoph. & de exil. & Telen. de exil. Stob. c. 40. Salvus sum, quia pereo: si non peream, plane inteream.

Plaut. Truc. 4. 1. y Matth. 16. 25. Mark 8. 35. John 12. 25. Abdicare itaque à seipso, ne abdicetur

à Christo: repudia te, ut recipiaris à Christo: perde te ipse, ne perieris. Salvian. l. 5. c. 10.

Use 7.

1 Psal. 47. 9.

אֲפֹרָא ap. all sorts and degrees; if they desire *safety*, and to be under such

protection: Græc. *aneye* of God; to adjoyn, to associate themselves unto such

principes. Lat. (a) *The* (b) *Princes*, or, the (c) *volunteers*, of the people, or (d) *peo-*

ple rather, of other people, more then one, *have joyned themselves*;

c *Voluntarii*.

Jun. Psal. 1 Chron. 28. 21. Psal. 110. 3.

ד עמרים λαών Græc. *populorum*. Lat. *Sic* Psal.

117. 5.

Again, is it *Jacob* and *Israel*, Gods people, that God hath such

an eye to? this may serve as a motive to perswade persons of

all sorts and degrees; if they desire *safety*, and to be under such

protection: Græc. *aneye* of God; to adjoyn, to associate themselves unto such

principes. Lat. (a) *The* (b) *Princes*, or, the (c) *volunteers*, of the people, or (d) *peo-*

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ד עמרים λαών Græc. *populorum*. Lat. *Sic* Psal.

117. 5.

to the people of the God of Abraham, and why to them? because the
 (e) shields of the earth belong unto him; unto the God, whom they
 serve. And it is to them, and among them, that he is (f) a Sunne
 and a shield. nor is there any surety of (g) safeguard, but under
 his wing, of (h) protection, but within his courts. Not (i) the Taberna-
 cle, or (k) the Temple alone, or the (l) city, but the whole (m) land,
 the whole territory; is termed a Sanctuary: and as a San-
 ctuary it was as well (n) to the stranger that fled thither, as to the
 natives themselves, that were bred and born there. The Egyp-
 tians that dwelt among the Israelites (o) in Goshen, escaped some
 at least of the plagues, that all Egypt besides felt. and those that
 were not of Jacobs posterity, yet by being and abiding in the same
 body with them, partaked, as in some other (p) privileges with
 them, so in that protection, that God was pleased to afford them.
 And so maist thou by being embodied with Gods people, tho thou
 beest not yet one of them. tho thou beest not yet a thorough
 convert, there, and there alone, are the means to be had, where-
 by thou maist in Gods time be thoroughly converted. Onely take
 heed, that thou beest not among them, as (q) a scoffing Ismael, as
 (r) a treacherous Judas, as (s) a murmuring, and a mutinous Corah,
 Dathan, or Abiram against Moses and Aaron. the Kings court
 is an ill shelter, either for a known traitor, or a seditious party: nor
 can God worse endure any, then such, as under pretence of joy-
 ning themselves to his people, are either openly authors of sediti-
 on among them, or under-hand plotters of mischief against
 them. (t) Let them go down quick into the grave, saith the Psal-
 mist of the one: and (u) they went down quick into the grave; saith
 the story of the other.

But chiefly, and above all things, endeavour by all means, to
 be, not among them onely, but (a) of them, one of the (b) true
 Israel, of the (c) Israel of God; not a partaker onely in this
 protection with others, but one of those for whose sake God af-
 fords it unto others. for the (d) privilege indeed is theirs, tho
 others may share in it sometime with them. they of right may
 claim it; and assure themselves of it; others no further then
 God is pleased, with them, and for them, to impart it. Besides,
 what will it in the end avail a man, to enjoy Gods protection here
 with his people for a short time, and after that short term ex-
 pired,

עֲרֵבָה (cutu-
 li. protectio. Pl.
 7.10. & 84.9.
 & 144.2.
 f Psal. 84.11.
 וְכָל הָאָרֶץ
 s Psal. 91.1, 2.
 b Psal. 84.4,
 10, 11.
 i Psal. 68.17, 25
 k Psal. 74.3, 7.
 l Ezech. 48.2. &
 52.1.
 m Exod. 15.17.
 n Ezech. 63.18.
 o Deut. 23. 15,
 16.
 p Exod. 9.26. &
 10.23.
 q Num. 9. 14.
 & 35.15.
 r Deut. 1.16. &
 10, 18, 19.
 s Gen. 11.9. &
 7 John 6.70, 74.
 t Num. 16.1, 3.
 u Psal. 55.12.
 15.
 v Num. 16.30.
 33.
 w John 1.19.

^e Pſal. 106. 4.

f Pſal. 106. 5.

g Pſal. 34. 12.

h Jer. 17. 6.

i Rom. 14. 17.

j 1 Pet. 1. 8.

k Rom. 5. 1, 2.

l 2 Cor. 1. 14.

m Heb. 1. 14.

n Prov. 14. 10.

o Rev. 2. 17.

p Gen. 19. 21.

q Jer. 29. 7.

r Jer. 35. 7.

s Gen. 6. 11, 12.

t 14.

u 2 Pet. 2. 5.

v Gen. 7. 7-10.

w Gen. 19. 8, 9.

x 2 Pet. 2. 7, 8.

y Eſay 26. 12.

z 1 Cor. 12. 13.

aa 1 Cor. 12. 13.

ab 1 Cor. 12. 13.

ac 1 Cor. 12. 13.

ad 1 Cor. 12. 13.

ae 1 Cor. 12. 13.

af 1 Cor. 12. 13.

ag 1 Cor. 12. 13.

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ap 1 Cor. 12. 13.

aq 1 Cor. 12. 13.

ar 1 Cor. 12. 13.

as 1 Cor. 12. 13.

at 1 Cor. 12. 13.

au 1 Cor. 12. 13.

av 1 Cor. 12. 13.

aw 1 Cor. 12. 13.

ax 1 Cor. 12. 13.

ay 1 Cor. 12. 13.

az 1 Cor. 12. 13.

pired, to go out of it for ever? to enjoy ſome common fruits of Gods favour a while here, and to lie under his diſpleaſure everlaſtingly hereafter. (e) Remember me, O Lord, ſaith the Pſalmiſt, with the favour of thy people. with that ſpeciall favour, which thou beareſt unto them, who are yet, in a more peculiar manner then ordinary, thy people. O viſit me with thy ſalvation, as well ſpiritually, as corporally; not temporally onely, but eternally. (f) that I may ſee, (g) that is, enjoy, the goodneſſe of thy choſen. that goodneſſe of thine, which thou ſheveſt to thine elect: and that I may rejoyce with the joy of thy nation. with ſuch (h) joy, as thou by thy Spirit art wont to fill the hearts of thy faithfull ones with: and glory with thine inheritance. (i) glory with them, that are (k) heires of ſalvation, in hope of that glory, which with them I look hereafter to inherit. and this favour of God is that indeed which the faithfull onely have their ſhare in; and (l) wherein no ſtranger is, or can be intercommoner with them. as for the other, of externall protection and preſervation, that even the worſeſort of men alſo uſually partake in, either by (m) the abode of Gods people among them, or by (n) their abode among Gods people.

Nor do worldly men therefore underſtand, how injurious they are to themſelves, when they malign and oppugn, ſeek to miſchief and make away thoſe, by whoſe means, and for whoſe ſake, they enjoy that peace and ſafety, that otherwiſe would be ſoon removed. The (o) wicked world wiſhed Noah once in his Ark, they liked not his (p) preaching of repentance and righteouſneſſe: but (q) no ſooner was Noah once ſafely ſtowed in the Ark, but the deluge began, that drowned the whole world.

The (r) Sodomites could not brook Lot. they would ſet him going ere long. as (s) their lewd life was an eye-ſore, yea an heart-ſore to him: ſo was his holy life no leſſe offenſive to them, as giving (t) a ſevere, tho ſilent, check to theirs; and his admittance, ſo much more. but (u) in the very ſame day that Lot ſet foot out of Sodome, came that ſtorm of fire and brimſtone, that deſtroyed the whole City. It is for that ſorry handfull of ſincere profefſors, ſo much maligned and traduced with us, that our Land and

State hath been hitherto preſerved from utter confuſion. (x) As Shallecheb, the (y) ſupport (z) at Shallecheb is in the elms and the oaks; ſo Vaſabl. Deodat. is the holy ſeed, ſaith Eſay, the ſupport of the State. that is, as the

tree,

rees, that grow on either side of the (a) *causey* or terrace, that reacheth from the *Kings Palace* to the *Temple*, at the (b) *gate* of *Shallecheth*, supporteth it, and (c) by keeping up the earth, that would otherwiile be crumbling away, keeps the *causey* from decay: so the *holy seed*, the small residue of religious and well-affected people in the land, are they that (d) *support* and bear up the State; which but for them might be soon utterly overthrown and destroyed. The (e) making much therefore of such is a means to secure a State: the maligning of them, and making away, or chasing away of them, (that which hath been formerly too much practised among us) is the next way to overthrow it. It bodes no good to a State, when God sweeps, or picks such away. It was a sign that *Sampson* meant to pull down the house on the *Philistines* heads, when he attempted (f) to stirre the pillars. and (g) when God takes away the pillars and supporters of a state, it is a shrewd signe that God intendeth it no good. But when a people shall themselves expell such from among them, they doe therein but imitate *Salomons* foolish woman, that (h) *pulleth down the house with her own hands*.

σώματα ψυχῶν τῶν αἰσὶν ἐν κόσμῳ χριστιανοί. ἐγκλείσται ὑπὸ τῆς ψυχῆς καὶ σώματος, συνέχει δὲ αὐτὴ τὸ σῶμα· καὶ χριστιανοί, κατέχοντα μὲν ὡς ἐν φρεσὶ καὶ κόσμῳ, αὐτοὶ δὲ συνέχουσιν τὸ κορμὸν. Iustin. ep. ad Diognet. c. Ματθαεὶ καὶ δέμοι, ἀκούει τὸς ἀγαθὸς ἀνδρας ἐνύματα θυσιῶν, καὶ τὸς πύργους, ὅδὲ τὰ ταῖρα, ἀλλὰ σφῶν ἀνδρῶν σιγῆς γυναικας. Hippocr. ep. ad Abderit. I Jud. 16. 26. 29. 30. g. Esay 3. 2. 3. Οταν βάλεται διὸς ἐν ἀράξαι πόλις, ἀνδρας ἀγαθὸς ἐποίησαν· ὅταν δὲ μέλλῃ τελεῖσθαι πόλις, ἐξέλτε τὸς ἀνδρας τὸς ἀγαθὸς πάντας τὸς πόλιος· ὁ δὲ τὸς Πλάτο apud Anton. Meliss. l. 1. c. 45. See Jeroboams sonnes decease. Point. Spec. 2. b Prov. 14. 1.

But, to proceed to a further use, hath God such an eye as we have heard, *on his*? then should they also have an eye *on him*, and *to him*.

We should have constantly an eye *on him*, and his conduct; as Use 8. he hath an eye *on us*. And indeed we cannot expect, that he should have such an eye constantly on us; unlessse we have our eye constantly also on him. (i) *I have* (k) *observed*, saith David the wayes of the Lord; and have not wickedly gone aside from my God. for all his commandements were before me: nor did I put any of his statutes away from me. He seems to allude to the Israelites journeying through the wilderness. where they were to

m Num. 9. 15. follow the conduct (m) of the *Ark* and of the *cloud*; to observe which way God led them by either of those, and that way to go, tho it seemed never so farre about, in regard of the land that they were bound to. so did *David*. and so must we do, in our passage through the wilderness of this world, if we desire to passe in safety under *Gods protection*. our eye must be on *Gods conduct*; observe which way he directs us, by the *pillar* of his word, by the *light* of his law; tho he seem to carry us far about, in regard of those ends and aims that we propound to our selves; and desire to attaine unto. For as it was with them; they were safe, while they followed the *cloud* and the *Ark*; but when (n) they left either of them, going out of *Gods protection*, they fell foul on the *Amorites* and were beaten down by them: so must we expect, that it will fare likewise with us. So long as we follow the *directions* of *Gods word*, that should be the *cynosura* and load-star of all our designs, we are sure to tread safely, we may be (s) *confident* of *success*. But if we shall offer to step aside out of the (p) *rode way*, that it leadeth us in, and betake our selves to other *by-paths*, by indirect courtes seeking to compass our ends, and to bring things about; we shall misse of our aim, fail of obtaining our ends; and while we go out of *Gods protection*, by declining his *conduct*, expose to peril of miscarrying, both our selves, and the affairs, whereabout we are employed.

Again, we must have an eye, as on God, so unto God: as to him and his conduct, so (q) to him, for his *safe-conduct*, his *safe-guard*, if we desire that he should have such an eye unto us. (r) *Mine eyes are continually upon the Lord*; saith *David*. And (s) unto thee, say Gods people, do we lift up our eyes, O thou, that dwellest in the heavens, as the eyes of a servant are to the hands of his master, and the eyes of an hand-maid to the hands of her mistresse: so are our eyes unto the Lord, till he have mercy on us. we must have our eye constantly lift up unto him, if we will have his eye constantly cast down upon us. For tho he professe & promise to have such a tender eye over his, yet doth he look to be sued and sought unto for the same by us. (t) *Yet for all these things*, saith he, which I have promised to do for them, *will I be* (u) *sought to by the house of Israel*: where tho the main scope of the place be to intimate, that there should be a constant repairing of Gods people

o Prov. 10. 9.
Nihil est ad defendendum puritate tutius, nihil ad dicendum veritate facilius.
fiducia magnae securitatis est simplicitas attentionis. Gregor.
paster. l. 3. c. 10
S. 12.

p Nūm. 9. 15.
Aixdr. Jam. 2. 8.
Legem regiam ut viam regiam.
Num. 10. 17.
q Plal. 34. 5.
Elay 45. 22.
r Plal. 25. 15.
s Plal. 123. 1, 2.
t Ezek 36. 37.
u Nege enim placet quod sum ex Plal. 111. 2. q. 2. sed. i. e. expulsa, adeo prompta, ut ea querere amplius non sit opus. god est rexum plene perventum & contumpe.

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ple again to Gods Temple, there to preferre their petitions unto him, as in former times before the captivity they had done; yet withall it is implied, that God expected from time to time to be (x) petitioned for the performance of his promises. God must therefore be sought to, yea and constantly sought to, if we desire to have his eye constantly on us, in that manner as he is here said to have had on that people. The case of them in their conflict with Amaleck, will shew it. Tho God could not but with dislike, yea with deep detestation, behold (y) Amaleks base and injurious attempt against them, and by a solemn oath engaged himself to be avenged on him for it: yet (z) no longer then Moses held up his hands in prayer, did Israel in fight prevail against Amalek. When our eyes grow weary of looking up unto God, no marvell if Gods eye grow heavy in looking after us. Our slumbring in this kind, may make him also to slumber; who tho he can (a) neither slumber nor sleep, yet upon our neglect of him (b) seems many times to sleep; and tho he be sometime awaked with the very noise and outrage of the adversary, yet he would rather be (c) awaked with the cries and clamor of his people.

Give me leave to adde an use of application hereof to our selves. What Balaam avoweth here of Jacob and Israel that then was, hath been abundantly verified of Gods Israel among us. God hath not endured to see wrong done us, nor grievance attempted against us; but hath from time to time in much mercy protected us, and executed judgement on those that have but attempted to wrong us. How many plots and practises of the popish faction, in Queen Elizabeths reigne, in King James his time, in our Sovereigns daies that now is, have been discovered, defeated, and (d) returned on the heads of those, that were either plotters of them, or employed in them? And whereunto can we ascribe these so many and manifold defeats of them, and deliveries of our selves, but to that good eye of our gracious God, that was upon us for our good; that pitifull eye of his, that could not endure to see that spoil made of his people with us, that mult needs have ensued, had those plots and practises taken effect? What was it else (to omit all other deliverances of a lower alloy) that dispersed that invincible Armado, as they tearmed and esteemed it, whereby they made full account to have made an

utter

x Vult a se-
quiri Deus, et
am qd pollice-
tur. Et ideo mul-
ta, qe dare dis-
pulsit, prius pol-
licetur, ut ex
promissione de-
votio excitetur.
Bern. de temp.
Serm. 11. 2 Sam.
7. 25.

Exod. 17. 14.
16.

Deut. 25. 17-
19.

1 Sam. 15. 2.

Exod. 17. 11.

a Psalm 131. 4.

b Psalm 78. 65.

c Psalm 73. 6.

& 44. 33.

Esay 51. 9.

Use 9.

d Psalm 7. 16.
autorem scelus
reperit. Sen.
Piero. fur. 2.

e Psal. 124. 2-6.

f A metaphor taken from ravenous beasts, that devour their prey so suddenly, that it seems to go quick down their throats.

Verf. 6.

Ierem. 51. 44.

Psal. 27. 2.

& 56. 1.

or from devouring fish. Ion. 1.

17. & 2. 2.

or from the grave

Psal. 5. 9.

& 55. 15.

Prov. 1. 12. or

from the deep.

Psal. 63. 15.

verf. 4. 5.

g Psal. 69. 2.

Esay 8. 7. 8.

& 59. 19.

h יְהוָהּ (u-

per) e. וְיָמֵינוּ

יָמֵינוּ (u-

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יָמֵינוּ (u-

per) e. וְיָמֵינוּ

utter riddance of us, and gave them up to the mercy of the winds and waves, that in mercileffe manner intended to have preyed upon us; wrecked them that would have wrecked their rage and cruelty upon us; and swallowing them up quick, buried them in the bowels of the deep, that were fully bent in their implacable fury to have swallowed up the whole body of Gods people with us. Well may we sing, and say with Israel of old, (e) *If the Lord had not been with us, and stood by us, when these men rose up against us; then had they in the fiercenesse of their wrath against us swallowed us up, or, down, quick; then had (g) the waters overflowed us, and the stream overwhelmed our souls; the (h) swelling waters had overwhelmed our souls; had utterly drowned us and destroyed us. but blessed be God, who gave us not as a prey unto their teeth.* Or what else was it, that brought to light, and by discovery frustrated that devilish design of the Powder plot, so cunningly contrived, and so covertly carried, that it was by the authors of it, and agents in it, deemed a thing impossible, that it should by any means miscarry, or fail of its intended effect? as wel here might we say with that other Psalmist, (i) *Unlesse the Lord had kept the City, the watchman (yea or watchmen, had they been never so many, or so mighty) had waked but in vain.* For surely, had not the (k) *all-seeing eye of (l) Israels keeper, who never slumbreth nor sleeperth, watched over us then for our good; tho we had denied (m) sleep to our eyes, and slumber to our ey-lids; yet in vain had we watched, being altogether ignorant of any danger we were in, nor being aware, where the evil lay lurking, against which we should have watched.* Had many thousands, or ten thousands; yea never so many millions of men been up in arms, for the safeguard of our Sovereign, his Royall consort, his Princely issue, our Peeres, our Prelates, the main body of our Nobility, the prime flowers of our Gentry, and Communalty; all could not have secured them, from being blown up at one blast, and dispersed into the ayr, to find what sepulture, if any at all, they could, where their disjected limmes, or their battered bodies should light. And what further mischief would have followed throughout the whole Land, had that hellish designe taken effect, it is not easie to imagine. Onely this we may upon good grounds conceive, that those that should have survived to see the ensuing

miseri-

miseries, would have (n) deemed them *thrice happy* that had perished in that hideous execution at first, and have wished that they had born them company therein. And what can we say letted, that it tooke not effect, when it was to neere upon the point of execution; but that *Gods tender eye* over us could not endure to see that hellish cruelty acted upon his people, which those monsters of men would have (o) *beheld with delight*? Nor can we justly ascribe the *discovery* of so many severall *plots* and *conspiracies*, as have been since the beginning of our present troubles, set on foot by the adverse party; but having been brought to light before they could be hatched and seeing the light before their intended time, have by that means miscarried; unto any other cause, save the *watchfull eye* of our good God over us, and his *tender care* of his people among us, and of those that are entrusted by them in the publique affairs of *Church* and *State* for their good.

n Lam. 4. 6, 9.
Τῆς ἡδονῆς
Δακρυῶν ἔχοντες.
τῶν δὲ ποταμῶν
ὅλοισιν. Homer.
Odyss. 6. Οὐδέ τι
κατέρχεται βέναι,
Quis ante ora
patrum Troia
sub manibus alitis
Contigit oppetere
Maro Æn. l. 11.
o Mic. 4. 11.

And let this in the last place, mind us, of *our duty to God*, for use 10. such *his mercy to us*. Is it so then, that *God* is so *chary* of the *welfare* and *good* of his people, that he cannot endure the sight of ought that tender to their *evil* or *annoyance*? Then undoubtedly it is the *duty* of *Gods people*, to be in like manner affected towards him. it standeth them upon, to be as *chary* of his *glory* as he is of *their good*; and no more to endure ought that may *impair* his *glory*, then hee ought that may *impeach* *their good*. it is but right and equall, that it should so be. yea it is more then equall, that what *God* *freely* doth for us, we should endeavour at least, in way of requitall, to do *deservedly* for him. And such indeed hath been the *disposition* and *practise*, in a very eminent manner, of some prime ones among *Gods people*. *Moses* one of (p) the *meekest* and *mildest men* upon earth, by the testimony of truth it self: yet in *Gods cause*, how zealous? how fervent? how fierce? how furious? (as might seem to some of another temper, of another spirit; so transported was he with passion) when he saw *God* *dishonoured* by divine *worship* done to an *idol*? q Exod. 32. 16; (q) he *throws out of his hand* the *tables of the Law*, *Gods own work* - 19. 20. manship; not considering what might, and indeed did thereby befall them. he *stamps* the *idol* to powder, *casts* the powder into the water, *compels* them to drink that, which erst while they had adored:

adored: causeth some *three thousand* of the people to be slain,
 when as (r) for the saving of the residue he made offer to have
 his name *raced out of Gods booke*. David likewise, tho in his own
 concernments exceeding patient, even to wonderment. (/) I
 was, saith he, *as a deaf man, that heareth not; as a dumb man, that*
cannot open his mouth: I was as one that could not beare; or that
were not able to returne a reprovchfull answer. And so it was indeed
 with him, (as the story shews) when *Shimei* (s) *railed on him,*
 (u) *curst him with a grievous curse, threw stones at him and his*
 train, and carried himself most contumeliously and despightful-
 ly toward him. (m) he went on his way as quietly as if he had not
 either heard ought that he spake, or seen ought that he did. But whē
 ought came in his way that tended to Gods dishonour, then (a) the
 zeal of thine house, saith he, *bath even (b) wasted me.* (the indignation
 that he conceived at the consideration of such things done, as
 seemed to tend to the disparagement of Gods honour, in the abuse
 of his house, did cast him into a consumption, did even waste him
 to skin and bone) *and the reproaches of them that reproach thee, are*
fallen upon me. such reproachfull speeches as prophane persons
 did cast out against God, he tooke to himself; he reckoned him-
 self reproached in them, and in him: and (c) by *reproving* them
 for their *reproachings* of God, brought *reprose* and *reproach* upon
 himself. And again, (d) *My zeal,* saith he, *doth even consume me,*
 or, *eate me up, because mine enemies forget thy words.* as if he had
 said; It is not so much the wrong that mine enemies do me, in
 their cruel pursuing of me and plotting against me, that trou-
 bleth and vexeth me, as their forgetting of God, and failing in
 their duty to him, and the dishonour that in pursuit of their mali-
 cious practises against me, they do to him. nor could he therefore
 without much (e) *grief,* and whole (f) *rivers of tears, behold how*
regardlesse wicked men were of God and his Law. their finnes and ex-
 cesses, were not an *ey-sore* onely, but even a *heart-sore* to him, as
 (g) the like in the *Sodomites*, among whom he lived, was before-
 time to *Lor.* And well were it with us, could we be in the like
 manner affected; could we worke our spirits to such a temper;
 not so much to regard in the present troubles, what our selves,
 as what the *cause of God, suffers;* nor so much in our endeavours,
 courses, and counsels to eye and aym at, our own private emolu-
 ment;

r Ibid. v. 28. 32.

p Psalm 38. 13.

14.

2 Sam. 16. 5-8

13.

1 Kings 2. 8.

2 Sam. 16. 10-

14.

4 Psalm 69. 9.

 b צלתי
 emedit me. ut
 Jerem. 50. 17.

c Prov. 9. 7. 8.

d Psalm 119.

139.

e Psalm 119.

158.

f Ibid. v. 136.

g 2 Pet. 2. 7, 8.

ments, the reparation of our own losses, or improvement of our own estates, as the publique interest of Gods Church, the reparation of the *dishonour* that hath been, and is still daily done to *his Name, his Word, his Service, his Worship, his Sabbaths, his Sacraments*; and the advancement of *his glory*, in the *purity of his Ordinances* and the *power of piety* wrought into the hearts and expressed in the lives of those, that profess themselves to be *his people*: but to be well content to dispense with the one for the promoting of the other; thinking nothing too dear, not our *lives* themselves, much lesse our outward *estates*, to be (*h*) expended and laid out, tho but for laying a foundation of that, that future ages may enjoy. This *tender care* and respect had we unto *Gods cause*, in way of thankfulnessse to him for that *tender care* that he hath from time to time had of us: and did we make it appeare in our *courses*, and *carriages*, that men might thereby see, that it were this indeed that did most affect us and sway with us; it would win the hearts both of *God*, and of *good men*, as well at home as abroad, very much unto us & to our cause. and we should have the better grounds to conceive the stronger hopes, that God would be pleased to continue his *marchfull eye* still over us, for our further and future preservation. Whereas on the other side, if we shall regard *Gods honour* no further, then as it stands with *our own interest*; nor respect *piety*, but as it may be subservient to *policy*; if we shall give way to, or connive at *Antinomian* teachers, and other the like *Sectaries*, that with their pernicious opinions poison the souls of *Gods people*; by *blindfolding God* from all *sight of sin* in them, and so encouraging them to make no conscience of any sinne in regard of *Gods sight*; by *discharging* them of their *duty to God and his Law*; removing one of the strongest *curbs* to restrain them from sinne, and *dissuading* them from all *sorrow for sin*, after they have sinned; (*s*) pleading for *toleration* of all sorts of *religions and opinions*, tho never so *blasphemous* and *abominable*, so long as they disturb not the *publique peace*, nor hinder *civill obedience*; if we shall, I say, give way to, or wink at, *counsell to Laodicea*; *Answer to Mr. Prynns 12 Queres*; *The compassionate Samaritan*; *The bloody Teachers*; which last in expresse terms affirmeth, that *It is Gods wil and command*, since *Christs coming*, that a *permission of the most Paganish, Jewish, Turkish, or Antichristian Worshipps* be granted to all men, in all *Nations and Countries*.

b^h H^h s^h a d^h a.
m^h u^h r^h o, x^h i^h n.
s^h a m^h a r^h n^h d^h n^h o.
u^h a^h s. 2 Cor. 12.
15.

i As do the Authors of those books entitled Liberty of conscience. The power of love; Christs

such

pursuit of them with his *hounds* at their heeles, doth so prevail, as to make them *rust* on, or *jump over* those vain *feather*, or *paper-works*, which they were so shy and fearfull of before; as also their (*s*) *tender affection* to their young ones, running along by their sides, emboldneth them, to turn upon, make head against, and trample on those *dragles*. (I have seen a *Doe* do it in defence of her *Fawn*) whose least opening, tho a loose off, at other times they durst not endure.

(*Vide supra ad Relat. I. 1. March 6. 9. Luke 11. 2.*)

To conclude let it be our principal care to have our *practise* in this kind correspondent to our *prayers*. That as we are taught by our Saviour, to pray in the first place, that *Gods name may be sanctified*, so in our practise we preterre the seeking and procuring thereof before all other things, even our own outward safety it self. God beholding us to have such a regardfull eye to him, and to his *glory*, wil (no doubt) have no lesse regardfull an eye unto us and to our *good*; and may the rather be endued to afford that *safety* unto us, which we are willingly and readily content rather to hazzard, then to fail in our *duty* to him.

FINIS.

Imprimatur

Thomas Gataker.



IN the Preface, read, p. 6. l. 4. them. the. p. 14. l. 17. those times. p. 15. l. 12. it were not.

In the margin, p. 5. lit. p. 6. gem. c. 1. p. 21. l. b. a. d. n. r. v. c. 1. g.

IN the Treatise, pag. 7. line 32. Greek Expositors, p. 20. l. 16. in those two. p. 23. l. 18. wickedness. p. 27. l. 12. highest of them. p. 32. l. 14. any sense of iniquity, any wrong doer. p. 43. l. 2. in his cause. p. 47. l. 7. sick and in prison, and ye wish. l. 32. if in any wise. p. 64. l. 3. other. p. 65. l. 19. peoples. p. 81. l. 28. on them? p. 83. l. 16. Ammon. p. 88. l. 8. but in ths.

In the margin, p. 11. lit. y. 7. 2. p. 22. l. i. dele cum. p. 23. l. r. & simili. p. 32. l. t. Petr. Celenf. x. Castodor. p. 52. l. b. aut clausum, ibid. Variab. p. 64. l. g. comparatio. ibid. oram. p. 66. l. 2. q. a. g. c. u. n. g. e. p. 70. l. c. Bern. nom. serm. in can. Dom. p. 79. l. 2. in ems. p. 80. l. b. Ammian. p. 12. l. b. Falli. cr. l. c. ad huc. p. 86. l. a. Simoc. p. 89. l. c. scut. i. prot. p. 91. l. c. b. u. r. o. s. i. r. a. r. i. n. o. d. p. 99. ad lit. h. adde. P. m. n. a. n. u. l. t. i. m. o. n. a. u. s. i. u. d. i. c. i. o. r. u. m. q. u. o. d. m. i. s. e. r. e. n. d. i. c. a. u. s. a. m. & o. r. i. g. i. n. e. m. s. u. m. a. s. e. x. p. r. o. p. r. i. o. j. u. d. i. c. a. n. d. i. v. e. l. u. s. c. i. s. c. e. n. d. i. m. a. g. i. s. e. x. n. o. s. t. r. o. Bern. in Nat. Dom. serm. 5.

FINIS



